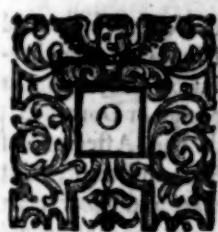


T H E

# LONDON MAGAZINE.

SEPTEMBER, 1732.

PROCEEDINGS and DEBATES in the last Session of Parliament ;  
continued from Page 218.



On the 26th of January the Commons being resolved into a Committee of the whole House, to consider further of the Supply granted to his Majesty ; Sir W<sup>m</sup> St<sup>th</sup> and, Sec<sup>y</sup> at W<sup>r</sup>, moved,

' That the Number of effective Men for Guards and Garrisons in Great Britain, and for Guernsey and Jersey for 1732, should be (including 1815 Invalids, and 555 Men being the 6 independent Companies for the Service of the Highlands) 17,709 Men, Commission and Non-commission Officers included.'

He supported this Motion by shewing that tho' the publick Tranquillity was fully established, yet it was necessary to keep up that Number of Troops, till we should see how the Measures by which that Tranquillity had been established, should be approved of by the other Powers, who had not then declared their Sentiments thereupon.

W<sup>m</sup> St<sup>th</sup> W<sup>m</sup> St<sup>th</sup> W<sup>m</sup> St<sup>th</sup>, having shewed how dangerous it was to our Liberties, to keep up a numerous Standing Army in Time of Peace, moved that it be reduced to 12,000 effective Men.

Then the L<sup>rd</sup> H<sup>ys</sup> said, A wise People ought always to be upon their Guard. The publick Quiet abroad and at home depends on the Views and Inclinations of Men ; than which nothing is more fickle and variable ; and the only Method to prevent their having any Inclinations to disturb us, or any Hopes of Success therein, is to keep up a good Army. The Number moved for, is the least that can be thought of by any Man who regards the Good of this Nation, and the Preservation of the Protestant

Succession. The Reduction of the Army was always the Occasion of some Plot or Machination against us : Did not the small Number of Forces in the Beginning of the late King's Reign spirit up a wicked Rebellion against him ? That Insurrection being happily quelled, the Army was no sooner reduced, but we were threatened with a new Insurrection at home, and also an Invasion from Spain : When these Attempts were frustrated, we again reduced our Army, which revived again our Enemies Hopes, who began to plot under the Management of the late Bishop of Rochester. Tho' every Thing be now quiet and easy, yet the Libels that are every Day published against the Government, and the many Scribblers employed to sow Disaffection and Discontent among the People, is an evident Sign we have as yet many Enemies, even in our Bosom, who would probably think of other Weapons than the Pen, if we should make a great Reduction in our Army ; therefore I am for continuing it for this Year at least as was first proposed.

Mr. Pl<sup>st</sup> said, He could not see how the great Number of Scribblers was a sufficient Reason for a standing Army of Soldiers. If Scribbling made the Government uneasy, the best Way would be to employ an Army of Scribblers to defend them ; for there were enough who would list on that Side where they expected the most Advantage.

Sir W<sup>m</sup> St<sup>th</sup> then spoke as follows, We have had sufficient Experience of his Majesty's Wisdom and Goodness not in the least to suspect his having any Design against our Liberties ; all that his Majesty wants of us is, to keep up a Parliamentary Force sufficient for enabling him to repel any Attack upon our Country, or Constitution, and to preserve us in the happy

happy State we are now in. While this is the Use of our Standing Army, I can't think the Number proposed too large; and if they were to be otherwise used, I should be as ready as any to oppose such Measures: But as the Continuance of the Army depends on the Resolutions of Parliament from Year to Year, there is no Danger of any such Measures; the Parliament will always be able to stop them in their Infancy; and I hope it will never be imagined, that the Parliament will join in any Measures for enslaving the People.

The Question is not, whether we shall establish a Standing Army for ever, or for any Term of Years: It is only about continuing the Number proposed for one Year longer, till we see how the late Treaties are relished by some foreign Powers. If they should happen not to approve of them, as long as we are in a Capacity to compel their Consent, they will at least conceal their Dislike. If at the End of the Year we find all the other Powers are satisfied with the Measures agreed on, we may then lessen our Forces, if we think fit; and one Year's Expence for 5 or 6000 Men, is a Trifle to the Loss we may sustain by exposing *Europe* and ourselves to a new War.

It is well known, *Sir*, how fatal the Disbanding of our Army was after the Peace of *Ryswick*. *K. William* had too much Wisdom not to see and oppose so wrong a Step; but his solid Reasons could not prevail against the Spirit of that Faction, which was so troublesome to him in all his Reign, and prevented this Nation's reaping all those Advantages it might have done from his prudent Administration; and so, after that brave Army was disbanded, he was in no Condition to prevent the *French King's* taking Possession of *Spain*, upon the Demise of the then King, whose Death was even then every Day expected, which made the Disbanding at so critical a Juncture the more ridiculous; therefore the King was under a Sort of Necessity of entering into the *Partition Treaty*, so much censured in this House, which he never would have done, had he not thought it necessary to give the *French* a small Part of the *Spanish* Dominions, to prevent their getting hold of the Whole.

I am persuaded that the continuing the *Hessian* Troops in our Pay was a principal Cause of the Success of his Majesty's Negotiations; and I am of Opinion, that the keeping up the Number of our own Forces proposed, is necessary for preserving the Peace which is but just established. But if the Tranquillity of *Europe* was in no Danger of being disturbed, yet the Preservation of our own Liberties, and of the *Protestant* Succession, makes it necessary to continue the Number of Troops proposed; for the Spirit of *Jacobitism*, tho' dormant, is not quite extinguish'd, as may appear from the late Treatment of a Petition for erecting the Statue of the great King *William* our Deliverer; and

while there are any great Remains of that Spirit in the Country, the Government never can be safe, nor the Peace of the Nation secured, without keeping up such a Number of Forces as may deprive such People of all Hopes of Success.

*Sir W---m W---m* spoke thus: *Sir*, it was always look'd on as contrary to the Constitution, and inconsistent with our Liberties, to keep up a Standing Army in Time of Peace. His Majesty has assured us from the Throne, That the Expectations he had given us of seeing the general Tranquillity restored and established, are now fully answered. What have we more to expect? Do we hope ever to see all the Powers of *Europe* so fully satisfied, that no Jealousies do seem to remain? The Hope is vain, the Thing impossible. Either now is the Time to reduce our Army, or it will never happen, and we must always be at the Expence of a numerous regular Army, and lie exposed to have our Liberties trampled on by that Means, whenever we shall have a King weak or ambitious enough, or a Ministry wicked enough for such Measures.

During the long Wars of King *William* and Queen *Anne*, 6 or 7000 Men were thought enough to be kept in this Nation for guarding us against all our Enemies Foreign or Domestick; and this small Body, with the Affections of the People, appeared to be so sufficient, that the United Powers of *France* and *Spain* never durst venture to invade us, and never attempted it but once, when they did it so faintly as shewed they were afraid of the Success.

After the Peace of *Ryswick*, the Parliament, jealous of their Liberties, got the Army disbanded immediately; and they did right in it. This could not give the least Occasion to the *Partition Treaty*: *Spain* was then in a Manner our own, and would have engaged in any tolerable Measures for preventing the *French King's* seizing all, or any of their Territories; but by that pernicious Treaty, which was strenuously opposed by some of our own Ministers, and afterwards justly censured in Parliament, the *Spaniards* were forced to throw themselves into the Arms of *France*, in order to prevent their Monarchy from being torn to Pieces, pursuant to that ridiculous Scheme. Yet notwithstanding this false Step, by which we lost the whole Monarchy of *Spain*, we lost nothing by disbanning our Army; for upon the War's breaking out afresh, we, in Conjunction with our Allies, not only raised such an Army as would have been sufficient to have defended *Spain*, but was found an Overmatch for the joint Powers of *France* and *Spain*, assisted by their new Ally the Duke of *Bavaria*, whom we had likewise disobliged, and thrown into the Scale against us, by the Second *Partition Treaty*.

I hope we have Men enough in *Britain* who have Resolution to defend themselves against any Invasion, tho' there were not one Red Coat in



in the Kingdom. It is upon the Bravery of our Subjects that we ought principally to depend: By trusting to this we have been so long a happy and free People; and as soon as we put our Trust in any Thing else, Misery and Slavery must ensue.

As to the Disaffection that is pretended to be in the Country, it will always be a Pretence: I hope it is so inconsiderable, that our ordinary Civil Officers may seize, and our common Jails hold all the Disaffected in the Kingdom: But the continuing of a Standing Army will make the Disaffection increase; the People never can be easy under the Load of Taxes, which must be the Consequence of it in any Country. Our People are naturally jealous of their Liberties; the continuing of the Army thus from Year to Year may make them think they shall never be relieved; which may engage them in a cruel Civil War, for the Preservation of their Liberties. Wo to those Men who advise such Measures as may produce such fatal Effects! I wish that neither God nor Man may ever pardon the Authors of so much Misery!

A Standing Army is a Standing Army, let it be authorized by Parliament or no; the People may meet with the same Oppression from both, and both must be maintained at their Expence: And tho' their Affections ought to be measured by those of their Representatives; yet if this House shall thus from Year to Year continue a Standing Army, I am afraid this will no longer be a Rule for measuring the People's Affections: They will begin to look upon us, not as the Guardians of their Liberties, but as the Tools of a Court, and the hireling Supporters of an Administration.

Mr. P—m said, While the Army was regularly paid, and strict Discipline kept up, the People could meet with no Injustice from them; and as they might be reduced or disbanded by the Parliament, whenever it was thought convenient, they never could be employ'd against the Liberties of the Subject; therefore the small Number now proposed can never raise any Discontent in the People: But he wished with the Hon. Member who spoke last, that neither God nor Man might forgive those who should oblige us to fight for our Liberties; yet the Case had happened; but many who had been principally the Occasion thereof, had been forgiven, at least by Man.

Mr. B—l said, He could not agree to the continuing of the Army as proposed, because his Majesty had assured us there was a profound Tranquillity abroad; and if there was any Party at home against the Protestant Succession, it was very insignificant. That the setting up, or not setting up King William's Statue could be no Proof of a Spirit of Jacobitism in the Country. He wished that the Proposal had been agreed to; but the late Opposition made to it, did not proceed from Disaffection to the Government

or Dislike of the Revolution; there were many other Reasons, which were thought to be of Weight enough by most that were concern'd, to make them give their Negative at that Time.

Mr. Att—y G—l. Sir, the greater Opinion our Neighbours have of our Strength, the less apt they will be to undertake any Expeditions or Invasions against us, and the more easy it will be to obtain from them any Advantages for improving the Trade, and increasing the Riches of the Kingdom. The only Thing that can make this Nation considerable to Foreigners, is a hearty Union between his Majesty and his Parliament; this has produced the present happy Tranquillity: Some of the Princes of Europe had Inclination enough to have disturbed their Neighbours, but they durst not, when they found the King of Great Britain and his Parliament would join heartily in the same Measures against them: The same Inclinations may still remain; and by the least Disagreement between his Majesty and his Parliament they will have their Wish, and thereupon a War will break out afresh; for preserving therefore the Tranquillity, which by our Influence has been established, the Means by which we have accomplish'd it, should be continu'd: For which Reason I am against disagreeing with what has been proposed.

Mr. P—r. Sir, if I thought the Number of Forces proposed necessary for any good End whatever, I should join heartily in the Proposal. So great an Army in Time of profound Peace may be of dangerous Consequence; and it must always be burthensome to the People; therefore nothing but an absolute Necessity should prevail on us to continue a Standing Army. Past Times may shew us there is no such Necessity. During Q. Anne's late War, 6 or 7000 Regular Forces kept in this Kingdom, were sufficient, tho' the Pretender was then openly entertained at the French Court, and he had more Friends here than he has now; for by the Nature of Things they must decrease, and will at last wear quite out, if wrong Measures at home do not prevent it. Therefore on Account of the Pretender or his Party, a greater Number of Forces is now quite unnecessary and superfluous. At the End of the War our Troops were immediately disbanded, and the Army reduced to about 6000 some odd Hundred Men; it was not then pretended, there was any Danger of the War's breaking out afresh if we disbanded our Regular Forces: Yet I have so great Respect for her Majesty's Memory, that I can't believe she had any Views of favouring the Pretender. With this small Number the general Tranquillity was preserved, and upon the Queen's Demise, the Protestant Succession took Place without the least Opposition. A Rebellion indeed broke out some Time after; whereupon the Army was augmented; but it was crushed even before the

Augmentation was made; the 6 or 7000 Troops in our Pay at home, were sufficient for it. And none of the Powers abroad ever offered to disturb us, or any of their Neighbours at that Time.

Invasions and Insurrections must always arise from a Government's pursuing Measures by which Disaffection is sowed among the People. No one Measure is more apt to spread a general Disaffection than a numerous Standing Army; this was one of the principal Things that ruined the late King *James*, and alienated from him the People's Affections almost to a Man: He had to trust to even a more numerous Army than that now demanded; but that Army, like honest Men, joined in the general Defection, and contributed to the Overthrow of the Man who unjustly put his whole Trust in them, and attempted to enslave his Country. I hope, *Sir*, the *English* Armies will always behave so; but this is not to be depended on; however the Example shews that an Army breeds Disaffection among the People. Therefore from a sincere Affection for the present Establishment, I must be against continuing such a great Number of Forces in this Kingdom.

*Mr. W—le, Sir*, I am very sorry to hear a Parallel drawn by any Member, between the late King *James's* and the present Army. King *James's* Army was raised against Law, maintain'd against the Consent of the People, and employed against their Liberties: The present Question is about an Army to be kept up according to Law, and by and with the Consent and Approbation of the People. The Petition of Right says, That an Army raised or kept up without Consent of Parliament, is contrary to the Constitution; but it was never said, that an Army kept up by Consent of Parliament is illegal, or any way contrary to our happy Constitution.

I really believe, and hope I am right, that there is but very little Disaffection in the Nation, and that the *Jacobite* Party is become very inconsiderable; but still that Party is not to be made a Joke of. Gentlemen may say what they will of the little Consequence of any Endeavours that have been, or may be used by them; but the late Rebellion plainly shews, they are not to be too much despised. The Fate of a Kingdom was then brought to the Decision of a Day; and if the Rebels had been successful but at *Preston*, I dread to think of the Consequences, which however fatal, would have been entirely owing to our having so few regular Forces then on Foot.

A Parliamentary Army never yet hurt us, but Reductions of it have often been fatal. I have been assured by a great Minister at the Court of *France*, that the reducing of our Army after the Peace of *Ryswick*, very much encouraged that Court to make such bold Steps as they afterwards did. The Reduction of the Army after the Treaty of *Utrecht* had not, by

good Luck, all the ill Consequences designed; but the Reduction was made with no good Intent. The late Queen perhaps had not any ill Intentions, but her Ministers had laid a Scheme for overturning the Protestant Succession, and they had no other Way of doing it, but by getting free of those brave Officers and Soldiers who served so faithfully in the late Wars: They knew those honest Officers would not serve them in their destructive Schemes, but they supplied their Place by a Body of above 6000 Men, privately kept in Pay, and maintained under the Colour of *Chelsea* Hospital; and almost every Man of those new Troops appeared in Arms in the late Rebellion. We have heard that Treaty applauded by some; but I am certain that we have been obliged to enter into separate Treaties and Negotiations almost with every Power in *Europe*, for amending or explaining the Blunders of it; and if we are now right, whoever ascribes it to that Treaty, is like a Man, who after having broken another's Bones, and seeing them well set again by an able Surgeon, cries, You are obliged to me, *Sir*, for this great Cure performed upon you.

After all, I would not have the Friends to the present Establishment think themselves absolutely safe. People may say what they will about the Treatment of the Petition for erecting King *William's* Statue; but I take it as an Affront designedly put upon the Revolution; but I am sure it never could have met with so much Contempt but from a Spirit of *Jacobitism* still subsisting in the Country, which can never be destroyed but by depriving them of all Hopes of Success, by keeping up an Army sufficient to defend us against their utmost Efforts.

*Mr. N—l* said, He approved very much of his Majesty's Speech to both Houses; but from the Motion for such a Number of Troops, he thought it ought to have concluded thus: 'That his Majesty, to shew his Affection for his People, would quarter upon them for next Year, but 18,000 Men.

*Sir R—t W—le, Sir*, The Gentlemen who oppose the Motion made by my Hon. Friend, have all along argued, as if the Number of Forces proposed, were to be kept up against Law, or to continue for ever; whereas the Design of the Motion is to have a Law for keeping them up for this Year only. The Case then is, whether it will be more proper to keep them up for one Year, or by an ill-timed Frugality reduce some Part of them, and so expose the Nation to be contemned by our Neighbours, and that at a Time when the Peace is but just settled, and before we can know whether some of our neighbouring Powers are satisfied or no.

But a very few Ages ago, there was no such Thing in *Europe* as what we now call a Standing Army; there was nothing but the Militia in any Country, and therefore it was no way necessary



necessary for us to have any Thing else. But there is not now a Sovereign State in *Europe*, but keeps a Body of Regular Troops in Pay; all our Neighbours keep a much greater Number than we do; and therefore 'tis become in a Manner absolutely necessary for us to keep some; we must have some Regular Troops to oppose to those that may upon a sudden Emergency be brought against us.

And I don't think there can be a better Method than to keep them up only by Authority of Parliament, and continue them only from Year to Year; by this Method they must always be dependent upon, and subservient to the Parliament or People; and will always be a Terror to our Enemies, without subjecting us to any Misfortunes which other Countries have fallen into. If an Army raised and maintained without Consent of Parliament, was, we find, not to be trusted to by a King who made Attempts upon our Liberties, how much less can any depend for the Execution of such Designs, upon an Army raised, kept up, and maintained by the People; that may be dismissed by them when they please; and is commanded by Gentlemen of the best Estates and Families amongst us, who never can be supposed capable of joining in any Measures for enslaving a Country where they have so great an Interest, and where their Ancestors have so often signalized themselves in the Cause of Liberty! Such an Army then cannot be dangerous to our Liberties were it much more numerous than is now proposed.

Every State in *Europe* now measures the Strength of their Neighbours by the Number of Regular Troops they can bring into the Field; the Number, or even the Bravery of any Militia is not now much regarded: If therefore we reduce our Forces, our Influence abroad will decrease, and our Enemies may catch great Advantages of us, or of our Allies, before we can afford any considerable Assistance. Wherefore I can't think it prudent to make any Reduction of our Army, before the Treaties we have made for establishing the Tranquillity of *Europe*, are fully secured.

Notwithstanding the great Army we have (as is pretended) at present, we could not in several Weeks bring 5000 Regular Forces together in any Part of the Island, for opposing any Invasion that may happen, without stripping our Capital, and leaving it without Defence against its open and secret Enemies. Those who say there were but 7000 Men in *England* during the late War, forget that we had then 4 or 5000 in *Scotland*, and had all along a great Army abroad at our Command, which we could bring over when we pleased, and did actually bring over 10,000 Men from *Flanders*, upon the first sure Accounts that the *French* designed an Invasion in *Scotland*, which made the Number of Regular Forces then in the Island above 20,000, and shews we were far from

relying upon the 7000 Men we had then in *England* for our sole Defence: Besides, the *French* King was then taken up in defending his own Territories, and settling his Son in the *Spanish* Monarchy, and had neither Time nor Troops to spare for the Pretender.

But should that Nation, or any other, quarrel with us now; the first Thing they would probably do, would be to endeavour to steal in the Pretender upon us with a good Body of Regular Troops; which they will always be the more ready to do, the fewer Regular Forces we have at home to oppose them. We have now no Army abroad at our Command; our Allies might have no more than were necessary for their own Defence; and tho' they had, we know what a tedious Affair it is before they can be brought over: We cannot therefore properly put our Trust in any but those within the Island; and the Number proposed, all Things consider'd, is the smallest we can trust to.

All the professed Enemies to our Constitution, and the Protestant Succession, exclaim loudly against a Standing Army. I must, Sir, on this Occasion tell you what happened to me t'other Day. Some Bills being sent over from *Ireland* for his Majesty's Approbation, and among them one against the Papists of that Kingdom; Counsel were admitted for and against that Bill: The Counsel for the Papists had Occasion to refer to the Articles of *Limerick*; but no Copy of them then being at the Council Board, their Solicitor, a Papist, pulled a little Book out of his Pocket, and from thence read the Articles; I supposed this was his *Vade Mecum*, and therefore desired to look upon it, and found it contained those Articles of *Limerick*, the *French* King's Declaration against the States of *Holland* in 1701, and 3 Arguments against a Standing Army; whence I concluded this Solicitor was a notable Holder-forth in Coffee-houses against the pernicious Consequences of a Standing Army; and I doubt not but if he were a Member of this House, he would be one of the keenest against the present Question: For which Reason, Sir, I shall glory in being one of those that are for it.

Mr. P---y. Sir, We have heard a great deal about Parliamentary Armies, and an Army continued from Year to Year: I have always been, and always shall be against a Standing Army of any Kind; to me it is a terrible Thing, whatever Name it be called by; they are a Body of Men distinct from the Body of the People, governed by different Laws, and blind Obedience to their Commanders is their only Principle. The Nations around us have been enslaved by those very Means; shall we then take any of our Measures from them? On the contrary, from their Misfortunes we should learn to avoid those Rocks on which they have split.

It signifies nothing to tell me, that our Army is commanded by such Gentlemen as cannot

not be supposed to join in Measures for enslaving their Country: I believe there are many Gentlemen now in the Army who would not do it; but their Lives are uncertain, and they may be all dismissed in a Moment, and proper Tools of Power put in their Room. Besides, it is dangerous to trust the best of Men with too much Power. The Army under *Julius Caesar*, was commanded generally by the best Citizens of *Rome*; yet that Army enslaved their Country. By the Military Law, the Administration of Justice is so quick, and the Punishments so severe, that neither Officer nor Soldier dares dispute the Order of his supreme Commander: If an Officer were commanded to pull his own Father out of this House, he must do it; immediate Death would be the sure Consequence of the least Grumbling. And if an Officer were sent into the Court of Requests, with a Body of Musketeers with screwed Bayonets, and with Orders to tell us how we were to vote, I know it would be our Duty to order him to be hanged up at the Door of the Lobby: But I doubt much if such a Spirit could ever be found in any House of Commons.

I talk not of imaginary Things; I talk of what has happened to an *English* House of Commons, and from an *English* Army, that was raised and paid by that very House, and commanded by Generals appointed by them. Let us not then vainly imagine, that an Army raised and maintained by Parliament, will always be submissive to them: If an Army be numerous enough to over-awe the Parliament, they will be submissive as long as the Parliament does not disoblige their Favourite General; but when that happens, I fear that in Place of the Parliament's dismissing the Army, the Army will dismiss the Parliament, as they have done heretofore. Nor does the Legality or Illegality of that Parliament, or Army, alter the Case; for according to their Way of Thinking, that Parliament was a Legal Parliament, and they were an Army raised and maintained according to Law; and, as they imagined, for the Preservation of those Liberties, which they afterwards destroyed.

It has been urged, that whoever is for the *Protestant* Succession must be for continuing the Army: For that very Reason, *Sir*, I am against continuing it. Neither the *Protestant* Succession in his Majesty's most illustrious House, nor any Succession can be safe whilst there is a Standing Army in the Country. The first two *Cæsars* at *Rome* did pretty well, because the Generals and Officers were their own Creatures; but was not every one of their Successors named by the Army without any Regard to Hereditary Right, or to any Right? Were they not raised to the Throne, or tumbled headlong into the Dust, according to the mere Whim and mad Frenzy of the Soldiers?

We are told, this Army is desired to be con-

tinued but one Year longer, not for any Term of Years. Is there any Army in the World continued for any Term of Years? How long have we already continued our Army from Year to Year? And if it thus continues, wherein will it differ from the Standing Armies of those Countries which have already submitted their Necks to the Yoke? We are now come to the *Rubicon*; our Army is now to be reduced, or it never will; from his Majesty's own Mouth we are assured of a profound Tranquillity abroad, we know there is one at home; if this not a proper Time, we never can expect any Reduction; and this Nation, already overloaded with Debts and Taxes, must be loaded with the Charge of perpetually supporting a numerous Standing Army; and be for ever in Danger of having its Liberties trampled upon by any future King or Ministry, who shall take it in their Heads to do so.

Then the Question was put, Agree with the Motion (first mentioned) or no; and it was agreed to without any Amendment, upon a Division, 241 against 171; and was the next Day agreed to by the House, without any new Debate.

The Committee likewise resolved, That 653,216*l.* 10*s.* 1*d.* be granted to his Majesty, for defraying the Charge of the said 17,709 Men, for 1732. And upon putting this Question in the House, Mr. *Pl...* stood up, and spoke to this Effect. Mr. *Speaker*, There was last Night such a long Debate upon the first of these Resolutions, and such a Disturbance upon the second, that I could not then speak to it. I hope the House will now indulge me a little as to this second Resolution. *Sir*, It is highly necessary that every Farthing of the People's Charge should be publickly known, and considered by this House; the Nation ought not to be cheated, and made to believe, that this 18,000 Men costs them only 653,000*l.* when besides this, there is not an Inn-keeper, an Ale-house, or Brandy-Shop, but what pays a great additional Tax by Way of Quarters for Officers and Soldiers.

But there is still a much greater Evil arises from this hidden Way of raising Money. If any County, or Borough, disoblige those in Power by sending Representatives to this House, who do not vote as the Ministers would have them, the Government may send a great Number of Forces to be quartered upon them; whereby a greater Sum is raised upon that County or Borough, than is proportionally raised in any other Part of the Nation: Nay, if any Inn-keeper or Alehouse Man shall vote wrong at the Election of Members of Parliament, it is in the Power of the Government to quarter more Soldiers upon him, than are in

Pro-



Proportion quartered upon any of his Neighbours.

Sir W---m S---d, S---ry at W---r. Sir, The Hon. Gentleman who spoke last, seems to bring a Charge against me, or at least against those who have been in the same Office. I can safely declare, that ever since I came into it, there has been no Favour shewn to any one Part of the Country, nor to any one Man in the Nation; we have regarded solely the cantooning and quartering the Troops into such Places as were most easy for the Country; unless when the Safety of the Nation required the Marching of a Number into any particular County.

Mr. W---r. I know not the Method of cantooning and quartering the Troops; but I know the Country complains of their Oppressions upon that Account. Not long since, some of my own Tenants told me they should be ruined by the Dragoons quarter'd upon them; they had not, they said, a Lock of Hay but what they must give to the Soldiers, so that all their own Cattle were in Danger of starving: For wherever the Soldiers come, they and their Horses must be first served, with the best of every Thing; and often at their own Prices.

Mr. P---m. Sir, I remember when I was in that Office, the Hon. Gentlemen who spoke last, did make some Complaints to me; but I remember likewise, that I told him the Review which was at that Time, was the Occasion of bringing so many Forces into that Country; and as soon as that was over, they were sent elsewhere, and that Gentleman's Tenants in particular were relieved. I never had any Respect to Persons; nay I have often given Relief at the Desire of those with whom I never voted in this House, nor I believe ever shall; and have ordered those very Troops to be quartered upon those with whom I have always agreed in Opinion.

Mr. P---r. I am sorry what I proposed only for the Relief of the Publick, should be turned into a personal Dispute. I did not say that the Hon. Gentleman in the Office, or any that has been in that Office, used any unjustifiable Methods in that Respect to favour one Party more than another; all that I said, and I say so still, was, that such Means may be used for oppressing those who differ from the chief Men in Power, which being of dangerous Consequence ought to be guarded against. Every Subject ought to contribute equally to the Expence of the Army. There is not a Soldier quartered upon an Inn-keeper but what costs him near as much as the Government; so that if we were to raise all the Money for the Army by Parliamentary Authority, I fear we must raise near double the Sum that is proposed.

Mr. P---y. Sir, I was afraid at the Beginning of this Debate, that Barracks were to have been proposed; I am glad to find it is not so. Indeed I think it very reasonable, since I find an

Army is like to be a Part of our Constitution, that the Expence of maintaining it should be laid as equally as possible. But the Money we raise for 18,000 Men, would maintain 60,000 Regular Forces in France, Germany, or any other Country of Europe. Our great Expence proceeds from the Number of Officers maintained in our Army; we have so many Regiments, and so few private Men in each, that a great Part of our Army are Commission or Non-Commission Officers, which also makes it more dangerous to our Constitution. I have been assured that 100,000*l.* English Money per Ann. will maintain 10,000 Men in the Armies of France or Germany, or any but our own: And I have been told, I don't say I remember, or can depend upon my Author, that the 12,000 Hessians in our Pay were maintained for less than that Sum yearly.

Sir R---t W---le. I wish, Sir, the Gentleman who spoke last, would give us his Author for the Fact mentioned. Let him be who he will, I know the Story to be false. But 'tis the common Way of scandalizing the Government, to invent and spread false Reports. The Stipulation for the 12,000 Hessians were made on the same Footing all such Stipulations were made during the last War; there was not a Penny less stipulated for them, than what was agreed to by this House, and the Whole was yearly advanced to them, according to the Accounts laid before the House.

G---l W---de. Sir, What a German Army comes short of ours in Pay, it more than makes up by plundering, and raising Contributions. When I was in Italy, I was invited to dine with one of the German Generals who commanded there: When I came to the Palace where he had his Quarters, I found the Hall and the Avenues leading to it full of Country People, having with them, Wine, Beer, Bread, Fowls, Pigs, &c. I could not imagine what all this meant; and when we sat down to Table, I found so sumptuous an Entertainment in all Respects, (which I was told too was the General's ordinary Way of living) that I was much surprized; and after Dinner, over a Glass of Wine, I asked the General, *For God's Sake, Sir, how can you live after this Rate? for it would break any of our English Generals to live so; our Pay could not support it.* Pay, Sir, says he, *Why I have none upon this Account from the Government; all this comes from the Country where I am quartered, which they are obliged to furnish me with for nothing; I have, Sir, seven Miles of the Country round allotted me for supporting my Table.* Then I guess'd at the Meaning of all those Country-People's being in and about the Hall; I found they were all come with their Peace-Offerings to the General: At this Rate, Sir, a German Officer needs not much Pay; but I hope England will never be served at such a Rate.

Sir

Sir W-----m W-----m. Let the *German* or *French* Manner be what it will, I am sure the Expence we are now at for maintaining our Army, is much greater than necessary. During the last War, 18,000 of our Troops were maintained abroad for 400,000*l. per Ann.* and both Officers and Soldiers had the same Pay they have now: It may be said, indeed, this Body of Men did not cost so much, because there were no Guards among them; but I know, Sir, that 12,000 Men, Guards and Garrisons included, were maintained at home for between 3 and 400,000*l. per Ann.* out of which were paid, the General's Money, Waggon Money, Contingencies, and all other *Items.* Confi-

dering the Debts we are loaded with, no proper Method for saving the publick Money should be neglected; if we must maintain an Army, let us maintain it as cheap as possible. Even 100,000*l. per Ann.* would make no small Figure, if added yearly to the *Sinking-Fund*: I hope therefore this Affair will be taken into Consideration, when we meet next Year.

Then the Question was put, and the Resolution agreed to.

N. B. In this Manner our Readers may expect the Substance of the remaining PROCEEDINGS and DEBATES in Parliament from Time to Time.

### *A View of the Weekly ESSAYS and DISPUTES in this Month.*

*Promis'd in our last.*

*Free Briton, Aug. 31. N<sup>o</sup> 140.*

#### *Religious and Civil Liberty.*

**B**Y Liberty is meant a Power in every Man to act without Restraint, as far as consists with the Good of the Whole.

*Religion* is much more personal than any Thing, and seems to be the Property of each Individual; it being the Law of Thinking rather than of Acting, which being within himself, must be free: Therefore to assert this Freedom by declaring our Thoughts, is essential to us, and to punish it is absurd.

Some will say, this Liberty may be carried too far, since Men may be practised on by Error and Deceit. But this can't be in a general Case of Freedom, where all Eyes are open, as they would always be, if what ought to be a *Science* was not often made a *Trade*. And if Truth prevails, by abiding its Test, Error can do no Harm, as it will fly that Tryal; and it should not be penal to broach Mistakes, but to impose them.

The *Liberty* we claim under Government involves the other; for if it be suppress'd, *Religion* is put into the Hands of a Few, and made a Mystery

**B** to the Many; whereby the great Oppressors of Mankind have spiritual Chains to hold us in secular Bondage. But this is not only a Freedom to think and speak of Religion as we are inclined, but to enjoy a Security of Civil Property, to obtain a Redress of every Wrong, and to have no Restraint upon reasonable Enquiries into the Interests of the Community.

If it be objected, that all Counsel and Enquiry are delegated to the Representatives, and the People divested of their Right to examine publick Affairs; this is, in effect, denying their Privilege to address the Throne, or petition the Parliament; both which are sacred Immunities, and unalienable from *Englishmen*; and what Men have Right to remonstrate against, they must have equal Privilege to examine.

As to what Restraints may be reasonably laid upon Liberty, *Falshood in Fact* is what no Man should be allowed. If the Laws about *Libels* were so fram'd, that the Issue to be tried should be, *whether the Allegations be true or false*, it would conduce to the Good of Mankind, since Truth ought ever to be told without Respect to Persons or Parties.

Equality of Fortune seems the best Foundation of Civil Liberty; when



when the Wealth of a Nation is not engross'd by the Crown, nor by the Nobility, but remains in the Possession of the Multitude. The Right of *Primogeniture* not only seems to be what Nature never intended, but destroys that Equality, which best preserves Liberty.

Another Thing which must secure popular Liberty, is, to bring the National Power into the Hands of our Representatives, as far as possible. That proverbial Saying weighs not much, *That one Tyrant is more tolerable than 500*; because there is a Chance of 500 to one against Tyranny, whilst each Man is a Check upon his Colleague.

The last essential Point is, to restrain the Clergy from Power; for, where *Inquisitions*, *spiritual Courts*, and *Priestly Censures* were formidable, Truth always was suppress'd. Hence the *English* Legislature took all Power from the Church, so that our Bishops incur a *Præmunire* if more than 12 assemble without the King's Writ: the Courts of the Clergy can't execute any of their own Decrees; and the Law allows no Voice in the State to a Churchman, on account of his Priestly Qualities, but merely for his *Barony* or *Freehold*.

Weekly Register, Sept. 2. N° 125.

On Flattery.

IF we search into the Bottom of this Vice, (the Love of Flattery) we shall find it not born with us. We have indeed naturally a pretty good Opinion of ourselves, but nothing like that *Conceit* which grows up with us. The Root of this Exil is the *Insincerity* of Mankind. From our Childhood we are us'd to hear ourselves praised; we are sweet Babes, and come on bravely in our Learning; when, perhaps, we are homely Children, and, Parrot-like, know no more than what we have been taught by rote.

When we come to riper Years, if we are honourably descended, our Lineage is repeated to us 10 Times a Day, and we are taught to value ourselves upon what will prove our greatest Shame, if we degenerate from our Ancestors. If we are Heirs to an Estate, our future Grandeur is founded in our Ears, till we have suck'd in the deadly Poison. If we shew any Talent for Literature, we are immediately first-rate Wits, and Miracles for Learning.

B Could we banish *flattering Insincerity*, *Self-sufficiency* would soon fall: But how to strike at that is the grand Question. For 'tis a Vice that is the Growth of every Climate; but is particularly prevalent in Courts: Amongst them,

C *If Flattery is a Sin,  
Their Mercy has been taught to give it Pardon.*

How scandalous is it to see a Man there, as *Wycherley* calls it, doing the Business of the Place! You see him hug, kiss, flatter, bow to every one he meets, tho' they should be D Pimps, Flatterers, Detractors, Cowards, or stiff-nodding Knaves; he calls them his dearest Friends, whom he most despises and hates.

You must never, says *La Bruyere*, expect any Frankness, Sincerity, Equity, good Turns, Resolution, or E Constancy, from a Man who has devoted himself wholly to a Court. You knew him formerly; but do you know him still, either by his Countenance or Conversation? His Smiles are forced; his Caresses dissembled; he weeps with one Eye, and laughs with the other.

Sometimes a Man is complaisant, where there is such a glaring Occasion for his being otherwise, that he quite loses his Aim, and appears ridiculous. The very obliging *Gnatho*, by never doing a rude Thing, often does one; rather than not praise something, he'll praise your Defects. I din'd with him and some mix'd Company, t'other Day at a Country

P p

Gen.

Gentleman's. We had a fine Piece of Beef spoil'd in the Powdering; *Gnatho* alone thought it excellent, and admir'd that Venison Taste in all Meat: We had a Leg of Mutton scarce warm through; but he admir'd Meat whilst all the Gravy was in it. We had a Joint of Pork quite dried up; but he lov'd Hog-Meat thorough done. Our Host forbore swearing at the Cook, to curse *Gnatho's* Court-Breeding; and to be even with him, having a Loin of Veal well roasted, That Gentleman, says he, shall have nothing but what he has so much commended; and was as good as his Word.

Was every Body of this Gentleman's Mind, we should soon see Plain-dealing flourish again; People would begin to esteem themselves less, and think better of others. How glorious would it be to see *Flatterers* banish'd every Court of *Europe*, as they were ours in the Time of *Cannute*! Princes would then be faithfully served; and every Grievance would be redress'd, because every Grievance would be known.

*Universal Spectator*, Sept. 2. N<sup>o</sup> 204.

### Of Courage.

Philomenos censures Phobos's Letter in Praise of Cowardice, lately inserted in the *Spectator*. (See p. 175.)

**C**OURAGE unmix'd with Fear, he owns, is a mere Chimæra. The wise Hand that implanted the Passions, has order'd them so as to be a Counterpoise to each other. Thus Fear tempers Courage; whereby we are restrained from Rashness, and kept within the Bounds of Prudence. So true is the Maxim of the ancient Philosophers, That *Virtue consists in a Mediocrity*; or, in other Words, in an equal Balance of the Passions, the Scales being suspended by Reason; and proper Occasions being the only just Weights that should

make this or that Scale preponderate.

But if we separate Fear and Courage, and examine the intrinsic Value of each, we shall find that Fear, like the baser Metal, is fitted by Nature only as an Alloy to the other Passions. 'Tis like the *Vis inertiae* of Matter, the Cause of Inactivity, except in Cases of running away. Whereas Courage is an active Principle, and gives a proper Motion to the other Passions, as the main Spring of a Clock does to its various Wheels.

**B** Passive Courage seems to be a vulgar Error: For while an Heroe bears with Fortitude irresistible Calamities, his Courage is then as active in restraining his Passions, as at other Times it is in exerting them.

Upon the Whole, Fear is a Passion closely link'd to Self-love, as Courage is to Benevolence. Therefore, however conducive the former may be in some few Instances, to the private Good of each Individual, the latter is much more so to the Benefit of Mankind in general, as well as to Society in particular.

But Fear has supply'd the Place of Physick to a King. (See p. 176.) To another it has furnish'd the Means of abdicating a Throne: To a Multitude it has been a Motive to Tyranny and Cruelty: To every one who is actuated by it, the Parent of Vice, Meanness of Spirit, and despicable Cowardice.

Hail Courage! Thou glorious Contrast! Parent of Virtue! Daughter of Benevolence! Prop of Nations! Guardian of the Publick Good! Be thou *Britannia's* Glory still! Defend her Monarch, support her Liberty, and transmit her Happiness to late Posterity!

*London Journal*, Sept. 2. N<sup>o</sup> 688.

**G** Observations on the Craftsman's Essay on Ethicks. (See p. 245.)

**I** Read this little Essay thro', (says Osborne,) and found only a Rhapsody.



body of Sentences. The last Part of it might have been the first, the first last, or the Middle might have been the Beginning or End, with equal Sense or Propriety.

This could not be written by Mr. D'Anvers; but the Mob Notions of Religion and Morality rather speak it to be the Work of his Patron, who in one of his Pamphlets mentions the *Atheistical Papers* in the *London Journal* as encourag'd by the Ministry. Osborne's Religion was then too bad, and now his Morality is too good; for this peevish little Essay-Writer will not allow, that all honest Men are equally honest: And his Reason is, because Adam fell.

He says he could produce a Multitude of Authorities against my Position. But what signify Authorities against Common Sense? I can produce the Authority of 1000 Block-heads against one Man of Sense in every Age. But for Proof of the above Position, there can be no Degrees of Honesty, as there are of Knowledge or Power. There is no such Thing as more right, or more just; or a less just, or less honest Man; for a less just or less honest Man is unjust and dishonest. There are indeed Degrees of Goodness and Beneficence; but no Degrees of Equity and Justice.

But I must take Notice of one flagrant Piece of Dishonesty in our Author. He says, Osborne asserted, his own Authority, as a Writer, was equal to any Man's in the Kingdom. No, he did not say, his own Authority, as a Writer; but his Authority as an honest Man, or a faithful Reporter of Facts: And he might justly say this, if he is an honest Man, and there are no Degrees of Honesty.

This little Essay-Writer says, 'Moral Virtue is an Emanation of the divine Perfection; or, the original Law of Nature implanted by God, and actuated by the glorious Principle of Self-love.' This Defini-

tion would do very well for *Nat. Lee* in *Bedlam*: He might as well have said, That *Moral Virtue* was *Tououpinambou del-moro-darkenso-obscuro*. Our Author and one Set of Men whom he explodes, will agree very well; for they make Virtue to be always actuated by Self-love, tho' they never had the Assurance of this Writer, to call it a glorious Principle. The Question still returns, What is this original Law of Nature? Are we ever the wiser for stroaking our Beards, and saying *Moral Virtue* is *Moral Virtue*; or, the original Law of Nature is the original Law of Nature?

Our Author has waote an Essay on *Ethicks*, and not us'd one Argument against his Adversary's Sytem, nor for his own; nor told us what his own is. But as he adapts every Paper to his constant Abuse of a Gentleman in Power, so this little Essay is nothing but a saucy, insolent *Invective* against that Gentleman; whom rather than not abuse, he will write *Nonsense* to abuse.

Daily Courant, Sept. 2.

An Answer to the Craftsman, concerning the Power of Secretaries of State. (See p. 249.)

THERE are two Kinds of Commitments, one for Safe-keeping in order to Trial, and the other in Execution, or for Punishment: Concerning the first of these is the present Question.

The Ministry might have employ'd *Scroggs* in the Business of Libels, for political Reasons; it could not be for legal ones: For the Statute for regulating the Press was then in Force, which gives that same Kind of Power to the Secretaries of State, which the Chief Justice then exercis'd. Secretaries of State, as such, can administer an Oath. In the Case of *Kendal* and *Roe* the Court held, That

That they might commit, as Conservators of the Peace did at Common Law. Did the Conservators of the Peace commit without Oath? However, Sir *John Hawles* observes, and quotes *Staundford's Pleas of the Crown* for it, That a Petty-Constable can commit without Oath. And must the Power of a Secretary of State be reduc'd to less than that of a Petty-Constable?

There was an Act for imprisoning *Talbois* in the Tower for a Year, and till he answer'd the Indictments that might be brought against him, for assaulting the Privy-Council, in *Hen. Vith's* Time; whence *D'Anvers* would infer, that the Privy-Counselors had not Power to commit. But where does he think *Talbois* was while this Bill was passing? Assuredly in the Tower, or he would have got out of their Way; and as certainly committed by the Council, or some of them.

*L. C. J. Holt*, in the Case of *Kendal and Roe*, gave it clearly as his Opinion, that what Sir *Bartholomew Shower* spoke against the Secretary's Power, was more for his own Amusement than his Client's Benefit.

How should the Secretary's Power be heard of from our *antient Reporters* and *Expositors of the Law*, since they never mention any Points but those that have been contested, and judicially determin'd? But this Power is to be found in *Reports*, which want but little of being the most antient in our Law, viz. in *Q. Elizabeth's* Reign. It is highly probable from all Circumstances, that Secretaries have committed before that Time; 'tis evident Sir *Fr. Walsingham* then did; Mr. *Morres*, who was Secretary upon the Restoration, exercis'd this Power; and Sir *Lionel Jenkins* did it largely, in which he has been imitated by all his Successors in that Office to this Day.

*Applebee's Journal*, Sept. 2.

**T**HIS Paper is upon the same Subject, in answer to the

*Craftsman*; but chiefly insists on the Opinion of *L. C. J. Holt*.

When Sir *Barth. Shower* and Serjeant *Levintz* question'd the Secretary's Power to commit, Judge *Holt* said, *Why should not a Secretary of State have Power by Law to make Commitments? Pray, what Authority has a Justice of Peace to commit in Cases of High Treason?* On the second Day of the same Trial (of *Kendal and Roe*) his Lordship says, in relation to the same Power of Secretaries, That all the Judges were of Opinion, that the Privy Council, or any of them, might commit; and certainly the Secretary of State is one of them: And at the same Time told the Counsel, That they might have spar'd the Question about the Secretaries Power to commit, as it seem'd to be made more for Delight than Necessity: For 'tis plainly resolv'd in *Lord Anderson* 1. 297. and likewise in *Leon.* 71. that a Secretary had such a lawful Power. After all this, can any but the *Craftsman* say, that this Judge was far from being clear in the Point?

**D** The *Craftsman* says, Judge *Holt* was of Opinion, that Messengers were not legal Gaolers, tho' they might keep a Man in Custody for 24 Hours, in order for Examination, &c. The Judge does not limit the Time to 24 Hours, nor to any Time; but his Words are these from the Reports; As to the Commitment to a Messenger, surely the Party may be committed to him during Examination.

*Craftsman*, Sept. 2. N<sup>o</sup> 322.

**F** A Speech of a Member of the Parliament of Paris, deliver'd on the 20th. of Aug. in an Assembly of all the Chambers, upon their Return from *Marli*, where they waited on the King with a fresh Remonstrance.

Gentlemen,

**T**HE Answer, which his Majesty hath given to the Parliament, and the *Edict*, which the *Gens du Roy* require us to register, are suffi-



sufficient to confirm us in the Opinion, that his *Ministers* have form'd a Scheme, too visible long ago, for rendering themselves absolute Masters of the Government, and overturning the fundamental Laws of the Kingdom. But our Office obliges us to support them; and I beg of you to remember, *Gentlemen*, that we are answerable, by our Oaths, to God, to the King, and to the whole Nation, for the faithful Discharge of our Duty.

You seem'd to be fully convinc'd of this, when you chose to *resign your Employments*, rather than violate your Consciences, and betray your Trust. Do you now see Affairs in a different Light; or is your Zeal slacken'd for the Good of your Country? Have you forgot, in so short a Time, the Reasons and Motives which induced you to act with so much Courage? Is the Example, which hath been set you, by the Firmness and Resolution of your *illustrious Brethren*, become of no Validity amongst you; and can you have the Weakness to disapprove their Conduct, by changing your own? They are proscrib'd, indeed; but how amply are they recompens'd by the Honour, which they have acquired! Our Annals will deliver down their Names and Actions, with the highest Applause, to all Posterity. Let us shew an Emulation to participate their Glory, and vigorously sustain the Scheme which we have undertaken in common with them. The Eyes of the whole World are upon us, and wait with Impatience to see the Result of our Conduct. Let us therefore make no false Step, if it be possible to avoid it; but convince Mankind by what we shall now do, that our Intentions were always just and upright; and that if we have ever seem'd to give Way, it hath been purely in Compliance with the King's earnest Desire, who required from us such Marks of Respect and Submission to his Will.

The *Craftsman* assures us, this is a *genuine Speech*, and was received with so much Applause, that the *Majority* continued stedfast in their Duty, by asserting their Privileges, and refusing to comply with the King's Demands, for registering the *Edict*.

We are told, says he, that a very great Majority of the People of *France*, and even in the *Army* itself, are on the Side of the *Parliament*; but the Misfortune is, that the chief Officers of the Army consist of a *numerous, poor Nobility*, whose Interest it is to keep the People in Chains, and support the Power of the Crown, on which their Subsistence absolutely depends. (See p. 291.)

*Daily Courant*, Sept. 5.

**M**EANWELL having expatiated on the ill Design of *Fog*, and his Insincerity, in the Remarks on the Conduct of *Atticus*, (See p. 248.) proceeds to justify a Sentiment of the great Mr. *Addison*, which *Fog* had condemned. 'Tis this:

-----When impious Men bear Sway,  
The Post of Honour is a private Station.

That great Writer meant hereby, that 'twas more honourable to be a private Man, than share the publick Power with those who wickedly abuse it; a Precept most noble in itself, and exactly agreeable to the Principles of the *Roman Cato* too. But Mr. *Addison* (says *Meanwell*) seems to be abused merely for being a *Whig*, and a Favourer of that Establishment, which *Fog*, and his Writers have endeavour'd to destroy.

He then enquires how Mr. *Fog* and his Predecessor *Mist*, from the strongest Assertors of the Legality of Royal Tyranny, and the Duty of Passive Obedience, became so suddenly Advocates for Liberty, and Self-Defence. Are they the real Converts they seem to be? Or have they

they put on the *Republican Masque*. because the Persons are altered, and, to attain their favourite End, they must change the Means? In the latter End of the Reign of the late *Queen*, the first Set of Principles were most auspicious to the *Chevalier*, and now the last. Men are grown too wise to relish the *Tory Scheme* of Government any longer; and as the *Whigs* seemed to be divided amongst themselves, 'twas an excellent Expedient to throw the *Jacobite Interest* into the Scale of the *Malecontents*, in hope to weigh down the other.

'Tis most certain, that the present *Patriot* is only a *Jacobite* in Disguise; and he is an Advocate for Liberty now, only to introduce Slavery with the better Grace. This I think is clear enough by comparing his former Conduct with his present; but is more particularly so by the Tenor of his Letter on *Ecclesiastical Subjects*, where he is still as much a Slave as ever, contending for the worst of Shackles, those of the *Clergy*; and voluntarily courting a Yoke for the Conscience, which brave and honest Men despise the most, as most unreasonable in its own Nature, and most difficult to bear: This is too manifest to be disputed or denied; and he who would fetter the Mind, will ever be a Tyrant to the Body.

*Free Briton, Sept. 7. N<sup>o</sup> 145.*

*Self-love and Bigotry.*

**S**ELF-LOVE is a natural and necessary Principle of human Nature; but, like others, capable of great Excess and strange Perversion.

The vicious Affection which Men bear to themselves, expresses a strong Conceit of their own superior Worth: Hence they renounce Equality, Society and Good-Nature, are for degrading all, and lose all Enjoyment whilst less than what others possess. Thus they fly their Felicity, and abandon the happy Lot assigned them,

to pursue what was never intended them.

This pernicious Persuasion of Self-Superiority destroys all Beneficence, makes a Man's own Opinions the only Rule of Right and Wrong, and rejects all Views to be wiser and better: Such a one rather desires that others should be weaker and worse, and exults in his Vain-glory when he sees or surmises their Defects.

This also has blemished the fair Work of Nature. The beneficent Creator appears, upon the whole, to have design'd an Equality of Good; which, if preserved, must have prevented Evil. In all created Beings round us, we find this equal Happiness enjoy'd; but Man, presumptuous Man, has trampled on the Laws of Right, and overthrown the Fence of moral Good; grasping at more than equal Happiness, he has caus'd those Infelicities and Inequalities the Species complain of. Hence the Author of Nature has been most impiously treated, thro' the Ignorance of some, and the Iniquity of others; which last, from their sordid Spirit of *Self-Love*, engross Good which they ought not to have, create Evil which ought not to be, and tempt those who are made unhappy by them, to censure their Creator; not considering that their own Tameness, and not his Pleasure or Providence, is their great Misfortune.

This base and ignoble *Self-Love* we properly stile *Bigotry*; which imaginarily exalts Men above, but really divides them from one another; and, by dividing, makes them hate and plague one another; which destroys Happiness by extinguishing Knowledge, and effects the latter by cutting off Converse or Communication.

*Pride* and *Ignorance* are the Nursing-Parents to *Bigotry*; cruel *Pride*, that devours Humanity, and ill-natured *Ignorance*, that abhors Information. When the *Bigot* contemplates



plates his Creator, himself becomes the Godhead he adores; just as he is qualify'd and inclin'd, so he *images* eternal Deity, which loves and hates, and acts in every thing like him. He robs Mankind of the just Felicity so graciously designed them, and restrains them of their natural Liberties, because himself delights to be a Slave. This will ever make him unhappy, because he will ever be oppos'd; and Battles against God or Nature, will produce the most unhappy Events.

Happy would it be, if *natural Bigots* had not *artful Knaves* to work upon them. Men might be erroneous at small Expence, and with little Hurt to one another. But, when they think to gain the Goods of this World, or the Blessings of the next, by spreading their Doctrines far and wide, then *Inquisitions* and *Dragoons*, *Fire* and *Faggots*, are Messengers of Faith, and Instruments of Conversion.

*Bigotry* is peculiar to no one Religion or Sect; nor more to be charg'd on the Clergy than the Laity, since 'tis too common to all Men. 'Tis wrong to revile them as Bigots and Slaves in Debates; no one knows himself to be such, nor is any useful Truth discover'd by such Scurrilities, tho' many Passions are inflam'd: Yet, to shew the Nature, Force, and pernicious Tendency to Bigotry, is surely right.

There is something unnatural in this Vice, which every Man sees in every one but himself. Implicit Belief in a *Mahometan Musti* is the Jest and Abhorrence of all good Catholics; nor has the *Pope's Infallibility* better Usage from the *Turks*: Yet one or the other little imagine 'tis as much a *Pope* who sways at *Constantinople* as at *Rome*; and a *Musti* at the latter as the former. But to mention this Truth in *Italy* or *Spain* would entitle a Man to the Order of *San-Benito*, as in *Turkey* it would to the *Seymeter* or *Bow-string*.

A Man may be a *Bigot* to Truth as well as to Falshood; and if ever just Principles are advanced by Force, he makes Men profess what they cannot believe; which is vile Iniquity, and horrible Impiety; and will hurt the best Cause: For, as the poor *Indians* told their religious Oppressors and Murderers, *They desired no Heaven where Spaniards should be found*; so Men may naturally say, when others would unfairly make them *Profelytes*, that they desire no Religion whose Believers are tyrannical Bigots.

*Universal Spectator*, Sept. 9. N<sup>o</sup> 205.

*Of Anger, Envy, and Malice.*

THE Passions which most disturb the human Mind, are *Lust* and *Anger*. *Lust* instigates to the seizing, at any Rate, whatever we fancy would give us Pleasure. *Anger*, strictly so called, is a sudden Inflammation of the Mind, arising from the Resentment of some Ill, done or intended. The Excess of it changes the most lovely Countenance into that of a Fury, gives a Tone of Madness to the sweetest Voice, and an Air of Distraction to the most amiable Person. *Anger* is a short Madness; and *Seneca* says, there is no Difference between the *Angry* and the *Madman*; for the first loses his Reason, and the latter is ever in a Passion. It owes its Rise to a certain Weakness of Mind; and the greatest Minds have constantly been superior to it. The Clemency by which *Cæsar* triumphed over the Malice of his Enemies, raised his Character higher than the *Victories* obtain'd by his Arms. *Agathocles* and *Antigonus* turned into Jest the Calumnies of their Enemies. And if Persons otherwise great and wise have been subject to Passion, they have condemned it in their Judgment. When *Augustus* received this parting Counsel from a *Philosopher*, who had Leave to retire from Court, viz. *That when he found himself angry, he should repeat* silently

*silently the Greek Alphabet, before he vented his Passion; he was so far from taking amiss this Reproof, that he retained the good old Sage still near him, because (said he) I can't so soon part with so wise a Man.*

The most horrid Acts, the most irretrievable Mischiefs, have been executed in Heat of Blood, to assuage a Storm of *Wrath*, kindled by an Accident, or a Trifle; nay, sometimes by a Benefit. All the Laurels of *Alexander the Great* are blasted, by his killing *Clytus*, a Veteran Commander of his Father, full of Duty and Affection, and *Alexander's* Companion thro' all his Dangers, only for his beseeching him not to dishonour his own and the *Grecian* Fame by excessive Debauches; which faithful Affection was repaid by an impetuous Storm of Reproaches, followed by a base and ingrateful Murder, which was punished by the sharpest immediate Remorse. This then may well pass for a just Maxim, *That we ought to do nothing, while in a Condition in which we know not what we do.*

But Vehemence of Passion is not so dreadful a Distemper of the Mind, as *Envy* and hidden *Malice*. There may be some Hopes of escaping the first by avoiding its Current, and suffering the Torrent to take its own Course.

-----Anger is like  
A full hot Horse; allow him but his Way,  
Self-Mettle tries him.

SHAKESP.

But it is scarcely possible to defend ourselves from the other two.

*Envy* inflames us against others, who, in *our Opinion*, are happier than we; and is thus admirably describ'd by Dr. Garth in his *Dispensary*:

Beneath the gloomy covert of a eugh,  
That taints the grass with sickly sweats of dew;  
No verdant beauty entertains the sight,  
But baneful hemlock and cold aconite;  
In a dark grot the baleful haggard lay,

Breathing black vengeance, and infecting day,  
Meagre, deform'd, and worn with spiteful woes,  
When *Accius* has applause, *Dorsennus* shews,  
The chearful blood her livid cheeks forsook,  
And basilisks sat brooding in her look:  
A bald and bloated toad-stool rais'd her head,  
And plumes of boding ravens were her bed;  
From her chop'd nostrils scalding torrents fall,  
And her sunk eyes boil o'er in floods of gall;  
Volcanos labour thus with inward pains,  
While seas of melted oar lay waste the plains.

This Fury finds a Habitation in the Breasts of but too many, who are little suspected to harbour her, and are often deceived in their Guest themselves, mistaking it for the Exactness of their own Taste, or the Solidity of their Judgment; for few are so ingenuous as the *Athenian*, who, when ask'd why he voted for the Banishment of *Aristides*, since he had never injur'd him, answer'd, *Because he has the Character of being more just than any Body else.* The common Practice of Detraction and Defamation shews what an extensive Vice this is, and would make one think that *Poverty* may as easily avoid Contempt, as true *Worth* escape Envy.

*Hatred*, or settled *Malice*, consists in pursuing implacably that Anger which we have conceived; and is, perhaps, the blackest, horridest, and most detestable Vice, that human Nature is capable of. Publick or national Hatred has produc'd most dreadful Effects, and has too often pass'd for publick Spirit, and Zeal for the Commonwealth. *Hannibal* was a sworn Foe to *Rome*, from his Childhood thro' his whole Life, so that the *Romans* scarce thought themselves safe from his Malice, even when old, and in Exile. The same Spirit possess'd *Cato* the Elder, who was perpetually inflaming the People of *Rome* against the Rival Republick *Carthage*, till they entered into the War that at last compleated its Destruction. This Spirit also possess'd *Sylla* and *Marius*, occasioning a War fatal to the Commonwealth, which



which lost its Liberty thro' the subsequent Quarrel between *Pompey* and *Cæsar*, who rais'd their Parties on the Remains of that *Spirit* which those two Chiefs had fomented.

Private Malice has not fallen short in its Cruelty, tho' less noisy in the Event, *Camerarius* tells us, that some Gentlemen entring into a City of *Italy*, saw many Legs, Arms, &c. of the human Body fastened to Posts; and were informed, that two Persons of Distinction, who lived there many Years ago, on a sudden falling out, contracted such an Antipathy, that they communicated it to their Families, and even transmitted it to Posterity; till at last a young Lord, just become Head of one of the Families, secretly drawing together his Friends and Followers, well arm'd, took the Advantage of a Festival in his Adversary's House, and breaking in upon them, cut them all off. Most of the Conspirators being seiz'd, were put to Death, and their Limbs expos'd for a Terror to others.

These hateful Qualities of Malice and Revenge leave an Odium on the Memory of Princes; of which we have a recent Example in *Charles XII.* K. of *Sweden*; whose Fame, let it be ever so great, was sully'd by a single Act of cruel Vengeance, the barbarous Execution of Count *Patkul*.

*London Journal*, Sept. 9. N<sup>o</sup> 689.

On Government.

ALL the Mistakes about Religion and Government (says Mr. *Osborne*) are owing to this one fundamental Error, not considering what the Law of Nature or Reason is. This Law assures us, that all Men are naturally equal, i. e. are born with an equal Right to their Persons, and to the Means of preserving their Persons. From this natural Right of every Man to his own Person, and to what he can honestly acquire by his

Labour, which we call *Property*, it follows, that no Man can have a Right to the Person or Property of another: For there can't be contrary Rights; two Men can't have a Right to the same Thing.

A If every Man has a Right to his Person and Property, he has also a Right to defend them, and a Right to all the necessary Means of Defence; and so has a Right of punishing all Insults upon his Person and Property.

B But because in a State of Nature, every Man must be Judge of the Breach of the Law of Nature (even in his own Case) and Executioner too; therefore, when Men came to multiply, there was a Necessity of making a Body of Laws agreeable to the Law of Nature; and of instituting one common Power to see them observed.

C This was the Reason of entring into Civil Government, the better Security of our Persons and Properties. And the People ought to appoint who shall make those Laws, and who shall see them executed. For every Man has an equal Right to the Preservation of Person and Property; and so, an equal Right to nominate the Makers and Executors of the Laws, which are the Guardians of Person and Property. Hence, the Fountain and Original of all just Power must be from the People; and it must also be instituted solely for their Sakes.

E Conquest, which is only Power, can give no Right; for if mere Power gives Right, then all Power is right; the Power of a Murderer, a Highwayman, a private Ravisher, as well as the Power of a Nero. Arbitrary Governments, where the People don't make their own Laws, are not Governments but Tyrannies, and are so far from being equally lawful with good Governments (as the Examiner Examined affirms) that they are absolutely against all Law.

Good Governments are from God, in no other Sense than any good Action

tion is from him, not because 'tis produc'd or caus'd by him, but because 'tis a *Conformity* to his Will. And so bad Governments are from the Devil, i. e. they are agreeable to the Mind of the Devil. When the Apostle says, *The Powers that be are ordained of God*, he means Powers rightly applied; Powers employed for the People's Good, such as are a Terror to evil Doers, and a Praise to those who do well: And even these Powers are from God, but just as all good Things are brought about by his general Providence, which is, the right Use Men make of their Faculties; and so a good *Justice of the Peace*, and every honest useful *Tradesman* or *Labourer*, are from God.

But we have a *Set of Men*, who will not, in this Case, distinguish between this general Providence of God, and his particular Providence, which are Events caused by *Miracle*, *supernatural Interposition*, or *immediate Agency*. That Kings are from God, in the first Sense, we own; but that's nothing to the Purpose of these *Jure divino* Men; and it lies on them to prove, that Kings are from God in the latter Sense; which when they have done, we will piously give up our popular Scheme drawn from the Law of Nature; for what good Man would not give up *Human Demonstration* to *Divine Authority*?

'Tis so far from being *Treason* to assert we are bound by no Laws but of our own Making, that 'tis *Treason* to assert the contrary; for the whole People of *England* give their Consent, and are represented, by the Parliament: And 'tis *Treason against the Constitution* (which by the antient Laws of *England* was higher *Treason* than against the King) to affirm, that any Laws can be binding without Consent of Parliament, i. e. without Consent of the People. (See p. 226.)

If what we have said be not true, but all Governments are *Jure divino*, and equally lawful; then it follows,

That the most arbitrary tyrannical Governments are equally lawful with the wisest and best; that Folly and Vice are the same with Wisdom and Virtue; That 'twas impious and unlawful, and resisting God, to oppose K. James, make the Prince of Orange King, and settle the Crown in the illustrious House of Hanover: And yet these Principles are asserted by Men, who insolently call themselves the particular Friends of the present Government.

*Weekly Register*, Sept. 9. N<sup>o</sup> 126.

*The Invention of PRINTING.*

WE do not certainly know to whom the World is indebted for this excellent Invention. That it is a *Teutonical* one is generally agreed; Hence the Poet sings,

*O Germania! Muneris Repertrix,  
Quo nihil utilius dedit Vetustas;  
Libros scribere quæ doces premendo.*

But whether Higher or Lower Germany shall have the Honour of it, is yet undecided; and in the former, whether Mentz, Basil, or Strasburg. The general Voice is for Mentz; and that one John Guttentberg (or Eust, or Faustemberg, as others term him) a Knight and Citizen of that City, was the Father and Inventor of this Art, about the Year 1440. And that the Occasion of it was, his having cut the Letters of his Name out of the Bark of a Tree, which was green and full of Sap, which being put into a fine linen Handkerchief, impress'd upon it their own Characters. This first inspired him with the Thoughts of making Characters of Metal, that might make an Impression upon Paper. This is strongly affirmed by the Citizens of Mentz; and for Proof of it they produce a Copy of Tully's Offices, printed in Parchment, and preserv'd in the Library of Ausburg, with this Memorandum at the End of it;



it: *Præfens M. Tullii Opus clarissimum Jo. FUST. Moguntinus Civis, non Atramento, plumali Canna, neq; ærea, sed Arte quâdam perpulchrâ, Manu Petri Gersheim Pueri mei, feliciter effeci: Finitum Anno 1440, Die quarto Mens. Feb.*

Dr. Wallis, in his Enquiry into the Original of this Art, says: About the Year 1440, the Art of Printing began to be invented and practised in Germany; whether first at Mentz, or at Haerlem, is not agreed: But it seems, that those who had it in Consideration before 'twas brought to Perfection, disagreeing among themselves, did part Company; and some of them at Haerlem, others at Mentz, pursued the Design at the same Time. The Book commonly reputed to have been first printed, is Tully's Offices, of which there be Copies now extant (as a Rarity) in many Libraries; which in the Close of it is said to be printed at Mentz, in the Year 1445. (so the Copy in the Bodleyan Library) or 1446, (so that in the Library of Corpus Christi College, Oxon.) N. B. This Memorandum is the same with the abovementioned, excepting the Date. In that in the Bodleyan Library, this written Note is subjoin'd: *Hic est ille Johannes Faustus, Coadjutor Johannis Gutenbergii, primi Typographiæ Inventoris. Alter Coadjutor erat Petrus Schæffer, i. e. Opilio. —Schæffer primus finxit quas vocant Matrices. Hi tres exercuerunt Artem primo in communi, mox rupto Fœdere seorsim sibi quisq; privatim.*

At Haerlem, and some other Places in Holland, they pretend to have Books printed somewhat antienter than this; but they are most (if not all) done by way of carving whole Pages in Wood.

Hadrianus Junius makes Haerlem the Birth-Place of this noble Art. He tells us, that one Laurence John (others call him Lawrenz Janz Koster) a noted Burgher of Haerlem,

was the first Inventor of it, in 1430; and says, he made Letters first out of the Bark of Trees, which being set and ranked in Order, and put with their Heels upwards upon Paper, he made the first Essay of this Art: At

A first he made but a Line or two, then whole Pages, and then Books, but printed on one Side only; which Rudiments of the Art, Junius says, he saw in that Town. But after some Time he left off Wood, and cut single Letters in Steel, which he B sunk into Copper Matrices, and fitting them into Iron Molds, cast single Letters of Metal in those Matrices. They also say, that his Companion, John Guttenberg (or Fust, or Faustus) having learnt the Mystery, stole his Tools while he was at Church, and C with them went to Mentz, and there set his Tools to work, and promoted his Claim to the first Invention of this Art, before Koster did his; and the first Book he printed, was the Doctrinal of one Alexander Gallus, Anno 1440.

D They say much of a Book, intituled, *De Spiegel*, printed at Haerlem in Dutch and Latin; which is yet there to be seen, and they alledge it to be the first that ever was printed, but don't say when.

E Hegenitz says, the House of Lawrence John is yet standing in the Market-Place of Haerlem, with this Inscription in Golden Letters over the Door:

*Memoriæ sacrum.*

Typographiæ Ars, Artium Conservatrix, hic primum inventa, circa Ann. MCCCCXL.

F And underneath these Verses:

*Vana, quid Archetypos & Præla, Moguntia, jactas?*

*Haerlemi Archetypos Prælaq; nata scias.*

*Extulit hic, monstrante Deo, Laurentius Artem;*  
*Diffimulare Virum hunc, diffimulare Deum est.*

G After Mentz and Haerlem, it seems next to have been practised at Oxford. For Rob. Turner, Master of the Robe, and William Caxton, a Merchant of London, were sent to Haerlem by K.

Henry VI. and the then Archbishop of *Canterbury*, who prevailed privately with one *Frederick Corseles*, an Under-Workman, for a Sum of Money, to come over hither; who thereupon set up this Art at *Oxford* before it was exercis'd any where else but at the two Places before mention'd. And there are several Copies yet extant of a Treatise of *St. Jerom*, (or rather *Ruffinus* upon the Creed) printed at *Oxford* in 1448, and was perhaps one of the first Books printed on Paper.

Soon after *Wm. Caxton* promoted it to *London*; which *Baker* in his Chronicle, &c. say to have been about 1471; but we have scarce any Copies of Books there printed earlier than 1480. And by that Time, or soon after, it was receiv'd in other Parts of *Germany*, *Venice*, *Italy*, &c.

Thus far *Dr. Wallis*. Others say that this noble Art was brought into *England* by one *Simon Islip*, in 1471, at the King's Charge; whence it was for many Years accounted the King's Prerogative, as much as Coining; but afterwards became a free Trade. The first Printing-Press in *England* was set up by the said *Simon Islip* in *Westminster-Abbey*, and Printing first used there by *Wm. Caxton*: Whence all Printing-Houses are to this Day call'd *Chapels*.

The Perfection and Beauty that Printing is now arriv'd to, is very much owing to them that came after; many of the present Age having not a little contributed thereto; among whom are the late *Bartholomew* and *Adam Voskins* of *Amsterdam*, the late *Mr. Tho. Grover*, and the present ingenious *Mr. Wm. Caxton* of *London*, Letter-Founders.

Among the several Advantages of this excellent Art, that is the chief which *N. Billingsley* mentions in his *Brachy-Martyrologia*.

*The Gospel-Light appear'd not very clear  
Until the fourteen hundred fiftieth Year,  
Wherein God pleas'd to unhesom. Night,  
The Art of Printing being brought to light.*

And another ingenious Author says,

*The noble Art of Printing found  
No sooner, but it Rome did wound;  
And ever since with nimble Ray  
Spreads Knowledge to a perfect Day.*

*Craftsman*, Sept. 9. N<sup>o</sup> 323.

On the Pragmatick Sanction: From a Pamphlet call'd, Reflections of a Cosmopolite, &c.

THE Settlement the Emperor has made since the Year 1713, appear'd to me (says this Writer) more considerable than any other; and I never believ'd he would ever think of making a particular Family Compact a Law for *Europe* in general.

I do not here examine if this Pragmatick Sanction be agreeable or not to the Laws of the Empire; or if the *Josephine* Archduchesses may, or may not, insist on their Right of Blood. But this Affair may be consider'd as it relates to the Empire in particular, and to *Europe* in general.

For the first, it may occasion great Alarms to establish a Right of Female Primogeniture as to Territories so extensive, many of which never yet heard of so much as the Name. But farther, whoever for the future shall espouse the Heiress of the House of *Austria*, will acquire a Right by Force to the Imperial Crown; for who will not be oblig'd to yield to a superior Power? From thenceforth I see the Empire become Hereditary, in spite of the most antient fundamental Laws of the Germanick Body; the Electoral Dignity render'd despicable; the general Dyets either quite suppress'd, or brought upon a Footing with the *Aulick* Council; and the Princes of the Empire reduc'd to the State of simple Governors of Provinces, preserving only a Shadow of Sovereignty. The Prince who shall possess so great Dominions, and the Imperial Crown, will easily draw the Empire into his particular Quarrels; and the German Blood must be poured forth at



at the Pleasure of the House of *Austria*. Suppose some *German* Prince, mov'd by these Considerations, shou'd immediately, or upon the Emperor's Death, shake off the Yoke and raise the Standard, what an Inundation of Misfortunes will flow in upon *Germany*!

As to *Europe* in general, by the Marriages of the present and future Archduchesses, new Territories will be added to those now possessed by the House of *Austria*; and 'twill not be by the oldest only that such Additions may happen. The Estates belonging to those who married the younger, may come to be all united in the same Person. Can there be a more direct Way to universal Monarchy? Already we see the Emperor Master of the greatest Part of *Italy*, and treating the Princes thereof not as Vassals, but as his real and immediate Subjects. What Presages ought not *Europe* to form from such Circumstances, which may raise the House of *Austria* to that Degree of Power, by which *Rome* made herself Mistress of the whole World?

The Marriage of the two *Caroline* Archduchesses may a little unfold this Matter. Will the Choice fall upon a Prince of *Germany*? It is not so much as presum'd. If it fall to the Lot of a Prince of *Lorraine*, what Seeds of Jealousy are thrown between the Houses of *Austria* and *Bourbon*! If *Don Carlos* should marry the eldest Archduchess, what a Fright will all *Europe* be put into! Will they agree to see the whole Power of *Charles V.* reviv'd?

*Hyp-Doctor*, Sept. 12. N° 92.

THE Doctor, in turning the Cry of *Liberty* upon the *Jacobites*, reasons thus: Liberty is the Right of the Subject; a *Jacobite* is no Subject: Ergo (that is, *Tarbox*) Liberty is no Right of a *Jacobite*. The *Minor*, by another Chop of *Logic*, I prove thus: A Subject

is a Subject to King *George II.* a *Jacobite* is no Subject to King *George II.* *Tarbox*, a *Jacobite* is no Subject. Or, more particularly and explicitly by a *Sorites*, for this is Nutting-time, and such Reasons may be thought best as grow in Clusters. A *British* Subject is a Subject to the King of *Great Britain*, which is King *George II.* He is no *British* Subject who denies him to be King of *Great Britain*. A *Jacobite* denies him to be such; therefore he is no Subject. Now if he denies the Consequence, and pretends that he is a Subject, though not to King *George*, I have my logical Pincers as ready for a Snap at his Nose, as *St. Dunstan's* Tongs were to squeeze the Snout of *Lucifer*. He that owns no Right in King *George*, can claim no Right at the Hands of King *George*. A *Jacobite* owns no Right in King *George*; *Tarbox*, He can claim no Right at his Hands. By Consequence, the King cannot injure him; he may Messenger him, Soldier him, King's-Bench him, Musketeer him, *Tartarise* him, Pulverise him, blow him up the Chimney, order him to be serv'd as the Priests are in *Sweden*, make him fight upon his Stumps, like the *Chevy-Chase* Hero, drive him into a Mouse-Hole, Pot him, Pickle him, Pepper him, order him to run the Gauntlet through all the Forms of *Mr. Lamb's* Cookery-Book, *Presto-pass* him and split him for a Jugler's Ball, and then ram him down into the lesser End of the Cup, as *Mr. Pinch-back* feeds his *Indian* Squirrels, 'till, Gallants, the next Show brings the little, creeping, mumping *Jacks*, or, as *Dr. Bentley* reads it in his *Milton*, the *Jack-uppites*, *Jackanaps*, on the Table.

*Free Briton*, Sept. 14. N° 146.

Of the Publick Interest.

THE Good of the Governed is the End of Government. All

All Constitutions, even the most Republican, invest extensive Offices, and allow considerable Honours to particular Men; and when the People counterpoise their Grandees, the Liberty of the Community subsists.

Two different Interests are thus established; the one often encroaching, the other always jealous. Every Administration has also two different Interests; the Service of the Publick, and the Preservation of themselves: And when the latter is very much indanger'd, the former can be but unequally minded.

The Publick is seldom in such imminent Danger, as under a popular Administration; the *Honey-Moon* of Government (See p. 247.) is a hazardous Time to Civil Liberty. The Publick is also in imminent Perils, when unreasonable Fears arise. Up-  
roars and Commotions must hurt every Interest. Revolutions are violent Shocks to Society; they sometimes are advantageous; but often highly prejudicial: Bad Ministers are often thus demolish'd, and bad Men as often prevail. *Wentworth*, Earl of *Strafford*, was, as Lord *Falkland* said, the greatest Tyrant since *Verres* left *Sicily*; but *Cromwell* was as completely wicked as he.

Want of Moderation in the People has often produc'd the same Vice in their Governors; and between both the Commonwealth has been ruin'd. The Publick Good is not maintain'd by Hardships on Governors. It is not the least Part of the Regard due to the Publick, to use Ministers well. Power must be restrained to preserve a People free, but cannot cease, unless they would be Savages; and then they'll soon be Slaves, first to raging Passions, and next to lawless Tyrants.

Some Men with great Vices have been of more Importance to the State, than others of shining Virtues. Some have hurt their Country by the

Severity of their Virtue; when milder Courses would have sav'd it. Had *Cato* soften'd the Rigour of his Temper, he had liv'd and bless'd Mankind; and had *Brutus* check'd his glorious Passion for Liberty, nor imbru'd his Hands in *Cæsar's* Blood, his venerable Name had restor'd the Commonwealth. The Humours of Mankind must sometimes be indulg'd, even at the Expence of Morality and Virtue; a hard Fate which the worthiest of Men have been reduc'd to: And yet some have apply'd the Vices of the Times to the Advantage of the Community.

Evils sometimes arise from Administrations: But oftener from Accidents unforeseen by the most penetrating Judgment. Are Governments to be censured for a Pestilence? Why then should they be blamed for the ill Designs of their Neighbours? since 'tis not more difficult to suppress a contagious Infection, than the Pride and Avarice of aspiring Princes.

*London Journal*, Sept. 16. N<sup>o</sup> 690.

*The antient and present Government of France: Occasion'd by the Struggles between the Court and Parliaments.*

THE Parliament of *Paris* (says Mr. *Osborne*) are gloriously contending for the Civil Rights of the People, and the Religious Rights of the *Gallican* Church. May Success attend them! But if they perish in the Attempt, they will die with *Glory*; which is better than to live in a servile Subjection to the Will of an old Bigot, sacrificing his King and Country to advance the Power of the *Jesuits*: A Body of Men grown so dreadful by their vast Settlements, and rich Possessions in *America*, that, if not prevented, they'll ere long be able to corrupt and govern all *Europe*. The People are with the Parliament, and so are several of the chief Nobility, and most of the Gentlemen in the Kingdom; who will, by this Opposition, regain some



some of their *antient Liberties*, or rivet their Chains the faster. (See p. 280.)

To understand the Government of *France*, we must distinguish between the *States of France* and the *Parliaments of France*. The three *Estates* had a Share in the *Legislature*; which the *Parliaments*, properly speaking, never had.

*D'Avila* says, the whole *French Nation* was divided into 30 *Seneschauces*, or *Baillages*; and when a general Assembly was to be held, they went to the chief City of every Province, and dividing themselves into three Chambers, every one chose a Deputy; so that three Deputies were sent from every *Baillage*, one for the *Ecclesiasticks*, one for the *Nobility*, and one for the *People*.

When the King was capable to govern, and was present in their Assemblies, these *Estates* had Power to consent or not consent, to his Demands; to oblige the People to new Taxes, and to give and receive new Laws and Constitutions. But when the King was in his *Minority*, or otherwise incapable, they had Authority to chuse the *Regent* of the Kingdom, to dispose of the principal Offices, and to appoint the Council; and when the Royal Line failed, they had a Power (according to the *Salique Laws*) to chuse a new King.

Such was the antient Power of the *States of France*, which was very much broken, and almost destroyed by *Lewis XI.* and they were never assembled since 1614, when they met, did nothing, and went home again.

The *Parliaments* (which about 200 Years ago, were 8, and now 15, or 16) had never such a Power as the *States*. They were always Courts of *Judicature* and *Record*, and *Registrars* of the King's *Edicts*; and they have, at several Times, claim'd a Power of *remonstrating* against, and not registering such *Edicts* as were against the *Fundamental Laws* and *Constitutions* of the Kingdom, or de-

trimental to the People: But this Power has been as generally denied by the Kings; so that the present Minister only plays the old Game over again.

The Power, or Claims of Power of the *Parliament* arose with the Fall of the *States*; for originally they were no more than the King's Courts of Justice: The first Parliament was established by King *Pepin*, An. 757, was held wherever the King resided, and follow'd him in his Journeys; but *Philip the Fair* fix'd it to a Place, and gave Part of his Palace at *Paris* to be their Seat; and succeeding Kings erected new ones in several Parts of the Kingdom.

The Power of judging and determining what *Edicts* of their Kings are, or are not against the *Fundamental Laws*, &c. the *Parliament of Paris* is now contending for; and they contend rightly and gloriously, if upon the Recovery of it, they intend to surrender it to the *People*, or their *Representatives* in the three *Estates*. For *Legislature* belongs only to them, and not to the *Parliaments of France* as now constituted; for they are not chosen by the *People*; their Places are *Patent Places*, and are bought and sold: But they do well to begin the Opposition against arbitrary Power.

Upon the whole, *Osborne* remarks, That nothing but the Destruction of all that's valuable can be expected where *Priests* bear Rule, especially where those *Priests* are *Jesuits*, that is, *Devils* of *Priests*: There never was a Kingdom yet, where *Priests* govern'd, but the *People* became *Slaves* and *Beggars*, *Fools* and *Bigots*, *base* and *vicious*, and *Enemies* to all Mankind. Again, the Consequence of the Doctrine of *Jure-Divino* and hereditary Kings, is, that let a Person be a *Fool* or a *Madman*, or a *finish'd Tyrant*, yet he is the *Vicergerent* of a Being infinitely wise and good; to whose Government, i. e. Hu-

Humour and mad Tyranny, we must religiously submit, or be bang'd here, and damn'd hereafter: This too is the Doctrine of Priests. Lastly, The Writers against the Ministry infamously abuse their Country in Spite to the Administration, and ridiculously propose the Contentions against arbitrary Power in France as a Pattern to England, where there is not the least Shadow of such Power, but where we enjoy our Liberties in the greatest Perfection.

*Universal Spectator*, Sept. 19. No. 206.

*Prudent Reservedness, or Moderate Ostentation.*

**S**IR Francis Bacon says, *That in the Flight of Fame, she will make but slow Progress without some Feathers of Ostentation.* Observe, he says but *some* Feathers; implying, probably, not only a sparing, but a peculiar Choice. *The Mind is ever delighted with its own Discoveries*, as Mr. Dryden has observ'd; but often disgusted at the Forwardness of others in making them for it; and even propagates Envy, or the Reproach of Vanity, by inordinately labouring after Esteem and Approbation.

The Criticks praise those Authors who retrench more beautiful Thoughts, than others have to be lavish of; and think, *such a one shews he has not Wit enough, who does not shew he has a great deal to spare.*

The like prudent Restriction in our Conduct in Life, is taught in the following Reflection, grounded on a Maxim so worthy the Judgment of Gracian. *Having rais'd your Reputation, it will be a great Dexterity to keep it flourishing and green: For Admiration will grow old, and Applause fail, and an ordinary Novelty commonly carries it beyond the greatest Excellence which a Familiarity of Communication has brought to Decay. The wise Man therefore is ever reserv'd*

*in the Display of his Qualifications; or provided wherewithal to yield them constant Recruits: He does not confound us with their Number, nor dazzle us with their Continuance, &c.* The Depth undiscover'd, is presum'd to be great: Our Acquaintance will respect us with Awe, while they see not the Bottom of our Capacity. 'Tis our Prudence therefore to keep the Bridle upon their Curiosity; and since we cannot be inexhaustible, 'tis our Interest to seem so. Hence we may explain the wise Saying of Pittacus, *That Half is more than the Whole.*

But this good Husbandry of their Perfections is still more engaging among the Fair Sex; and the rather for being, perhaps, more difficult in them to be practis'd, especially if Rivals of equal Rank provoke them to shine out in their own Defence.

Here Mr. Spectator instances in our renowned *Q. Elizabeth*. When she ask'd the *Conde de Feria*, *How he lik'd her Maids of Honour?* It was design'd to draw a Compliment on herself; and he did not disappoint her, when he answer'd, *it was hard to judge of the Splendor of the Stars in the Presence of the Sun.* At another Time she would know of *Villa Mediana*, *Who was the Mistress of his Affections?* He promis'd to shew the Queen that Lady's Picture next Day, and accordingly sent a Pacquet, in which she found a little Looking-Glass, but a great Gratification of her Curiosity. She would appear in different Habits before *Mary Queen of Scots's* Secretary, and would know of him which Suit best became her; and was greatly pleas'd when he prefer'd the *Italian*, because the shallow Bonnet could not hide her Golden Locks. She would also ask him, which he thought the *Tallest*, and which the *Fairest* of the Two; and he discreetly answer'd, *That each was the Queen of Beauty in her own Dominions.*

The



This Paper concludes with *Cowley's* Description of *Merab* and *Michal*, the Names only chang'd for those of the two Rival Queens.

*Eliza* one, *Maria* t'other nam'd,  
Both equally for diff'rent glories fam'd:  
*Eliza's* spacious beauty fill'd the sight,  
But too much awe chafte'd the bold delight.  
Like a calm sea, which to th' enlarged view  
Gives pleasure; but gives fear and rev'rence too;  
*Maria's* looks, clear and free joys did move,  
And no less strong, tho' much more gentle love.  
*Eliza* look'd like some fair princely tow'r;  
*Maria*, like some sweet delicious bow'r.  
From bright *Eliza's* eyes quick lightnings came;  
*Maria's* bore the sun's mid active flame.  
*Eliza* did with a majestic state  
Bear high th' advantage of her worth and fate:  
Such humble sweetness did *Maria* show,  
That none who reach'd so high, e'er stoop'd so low  
*Eliza* joy'd in ev'ry lover's pain,  
And fortify'd her virtue with disdain:  
*Maria* sympathiz'd with softer grief,  
And wish'd her beauties less for *their* relief.

Weekly Register, Sept. 16. N<sup>o</sup> 127.

Of Obstinacy.

**O**BSTINACY is a tenacious Retention of any Opinion, that cannot be supported by Reason and Truth. The most Obstinate will say, indeed, that his own Reason leads him to his Opinion; but tho' his own Reason, under a wrong Bias, may so mislead him, Truth will rectify that Weakness, if he will lend an unbiass'd Ear to her Dictates. What Use can a Man be said to make of his rational Faculties, who, without weighing the Opinions of others, will fix his own as a Standard for all? As Men of this Temper often meet with a Repulse from Persons of good Sense, the Confusion that ensues will be avoided by a little decent Consideration.

I was in Company (says this Writer) t'other Day, where there was a Father and Son equally obstinate. A Topick being advanced by one of the Company, the Son gave into it, but the Father, purely to shew his Authority, contradicted it. All the rest sided with the Son, but all their

Reasons could not silence the Father. *Septimius*, who started the Subject, to smother the Clamour, offered again and again to give up the Cause; but the Son went on defending a rational Tenet without one

**A** Grain of Reason. At last *Jack Dryboots*, by good Address, put a Stop to the Debate; and in the End propos'd, that against their next Meeting, a large Toupee be provided to be hung up in the Room, to be voted to the Wearing of any Person, that should presume to oppose without Argument, or persevere without Reason.

I know a Family, so unfortunately constituted, that if the Master of it entertain any Notion, tho' ever so wild, all the Arguments in the World cannot remove him from it. His own Positiveness must determine against their Apprehensions, and his Will give Law, tho' ever so unreasonable. How unhappy to itself is such an obstinate Temper! How unhappy to all that have to do with it! Relation, Friendship, and Humanity are all overpower'd by it; and they have the Pleasure to see, what he only does not see, that he makes himself the Diversion of the Malice of his Inferiors.

*Fog's Journal*, Sept. 2, 9, and 16.

**F**OG, in these three Papers, publishes a Piece, which he calls, *Impartial Reflections on the Demand of a Guaranty for the Pragmatick Sanction*. By a German Patriot. (See p. 288.)

The Form of Succession (says he which his Imperial Majesty would have fortify'd by the Guaranty of the whole Empire, is subject to too many Contradictions: And it were to be wish'd, that instead of presenting this *Pragmatick* as a Law made *proprio motu*, and to which the Empire is only requir'd to subscribe, it had been consider'd, that this same Empire, according to its Laws and Customs,

toms, should have been consulted before any Thing had been regulated therein; since some large Estates and Fiefs of the first Order are concern'd in it; the Nature and Quality of which, according to all the Civilians, are not to be chang'd directly nor indirectly, without the Consent of all the Parties interested.

The antient *Germany* was unacquainted with the Indivisibility of the great *Fiefs*, and the Possessors, either in their Life-Times or by their Wills, made Partitions amongst their Children. History furnishes us with continual Examples of it, and even the present State of *Germany* proves it; for instead of four Dutchies, which formerly made up the whole, we now see it divided into an Infinity of little Principalities, the greatest Part of which owe their Being to the famous Treaty of *Westphalia*.

Even when the Emperor *Charles IV.* was for giving, by his golden Bull, some new Privileges to the *Germanick* Body, he established the Primogeniture and Indivisibility only in the Electorates, and permitted the Order of Succession to remain the same it had been from all Antiquity, in the other Principalities and States.

Having confirmed this by several other historical Proofs, he proceeds to another Point, and says, It is beyond Dispute, that the Laws, Rights and Privileges of the greatest Part of the different States possess'd by the House of *Austria*, are directly opposite to the Establishment of the *Pragmaticque*, and of Consequence that it is built upon a wrong Foundation.

As to the Circle of *Austria* itself, we will allow that the Emperor may look upon that as his Patrimony, and as such may dispose of it as he thinks fit: But he is to think otherwise of *Carinthia*, *Tyrol*, and that Part of *Suabia*, which was united to the Possession of the House of *Austria* by certain Treaties, and upon certain Conditions.

If we consider *Bohemia* only as an Electorate, it never can be subject to a Primogeniture in the Female Line, tho' it may in the Male. If we consider it as a Kingdom, it always had a Right of electing its own Masters: So that nothing can be more contrary to the fundamental Constitution of the Kingdom of *Bohemia*, than the *Pragmatick Sanction*.

The Dutchy of *Milan* is a large Fief of the Empire, and as such is within the Engagements which the Emperor has made in his Capitulation, of reuniting all such *Fiefs* to the Body of the Empire, in order to support the Imperial Dignity. And 'tis observable, that when *Lewis XII.* was for making good his Right to the *Milanese* derived to him from a Woman, *Maximilian* said, *Lewis*, according to the Laws and Customs of the Empire, cannot inherit the *Milanese*; for the *Fiefs* of the Empire can never pass to a Woman.

As to *Naples* and *Sicily*, the Emperor has been essentially wanting in Regard to the Pope; for the Court of *Rome* has a Right to expect her Consent should be ask'd, before a Fief is dispos'd of, which is derived from her.

The *Hungarians* have always had a Right of electing their own Kings. All Sorts of Artifices have, indeed, been practis'd, Time after Time, to deface the least Tracks of that Privilege; but all in vain: And History abounds with Instances of certain Truths that cannot be very pleasing to the House of *Austria*. The *Pragmatick Sanction* must reduce this great Kingdom to a simple Province of the *Austrian* Dominion.

As to the *Low-Countries*, we shall only observe how singular it is, that an Order of Succession, establish'd by *Charles V.* observ'd for so many Years, which the present Emperor himself also acknowledg'd, and in Consideration of which the Treaties of *Radstadt* and *Baden* yielded the

*Low-*



*Low-Countries* to the Emperor, should all of a sudden be changed.

Does not this short Deduction sufficiently shew, that there is scarce any State possess'd by the Emperor, to the Laws, Customs, Usages, and Privileges of which, this new *Pragmatick* has not done some Violence, or given some Wound?

*Applebee's Journal*, Sept. 16.

THIS Paper contains some Reflections on the *Pragmatick Sanction*, chiefly in Answer to the *Craftsman's Cosmopolite*. See p. 288.)

In the ordinary Course of Nature, and Chance of Nativities, a Defect in the *Male Line* rarely happens; and if we look back upon those *States* where the *Female Line* has possess'd the Throne by Default of *Male Issue*, we shall find the Reign of the *Females* bears no Proportion to that of the *Males*, who always take Place before them. But supposing the *Females* should arise more numerous in the Empire, than in the common Course of Nature may be look'd for; yet neither we, nor the *Germanick* Princes have Reason to dread any Augmentation of Power to the Hereditary States of the House of *Austria*, by any Union of Power or Dominions of those who shall espouse the eldest Archduchess for the Time being. For the *Guarantees* have stipulated in a private Article in the Treaty of *Vienna*, that if the Archduchess should marry in such a Manner as to aggrandize any of the great Powers, so as to hazard thereby the Balance of Europe, such Guaranty shall be void and of no Effect. (See p. 221.)

*Grubstreet Journal*, Sept. 21. N<sup>o</sup> 142.

*Coffee-House Conversation*, &c.

THIS Paper, writ all in a Burlesque Way, says; The Diversion at Coffee-Houses arises principally from hearing the Sentiments of others, and freely deliver-

ing our own, upon all Subjects. A daily Instance this of the Liberty of *Britons*. This alleviates the Weight of those heavy Taxes rais'd upon them for above these 40 Years, which are absolutely necessary to keep out Popery and arbitrary Power.

Right Notions of Government and Religion are to be acquired only by Reading and Conversation. The many excellent political Discourses since the Revolution, have set the Matter of Government in a clear Light; and the Obligation of taking the Oaths put Persons of all Degrees upon reading those Pieces, that they might swear with Judgment as well as Truth. The good People of *Great Britain* were too wise and honest solemnly to repeat Words without Ideas, and to swear that they believ'd in their Consciences Things of which they had a very confus'd, if any Notion at all. I wonder therefore that any should blame the inquisitive Temper of the People, since they were oblig'd either to swear with their Eyes shut (like those who strain to swallow something too large for their Throats) or else to enquire into the Rights of Princes; in short, to become perjured, or turn Politicians. But tho' I think I ascribe the great Proficiency in Political Knowledge to a true Cause, yet the chief Means of it are those Weekly Dissertations with which our Coffee-Houses are furnish'd.

The abstrusest Points of Religion are also determin'd in these Places of Assembly; several long and learned Books, as well as many short Satirical Pamphlets, have for 40 Years been written against Priest Craft. Natural Religion has been advanc'd to its just Superiority above all pretended Revelations. The Chief of those writ a pretty many Years ago, are, *The Rights of the Christian Church*; *A Discourse of Free-thinking*; and, *The Independent Whig*. From the first and last of these Books the

Rev. Mr. *Bowman* made a short Extract, in which he was so faithful, as to represent the same Thoughts in almost the very same Expressions. *A Discourse of the Grounds and Reasons of the Christian Religion* is another celebrated Book against Revelation which has appear'd since; but the last and most glorious of all, is *Christianity as old as the Creation*. I hope the honest Laity will not regard the pretended *Answers* to these Books: To them I would recommend the constant Perusal of those admirable Observations, extracted chiefly from the abovemention'd Books, and publish'd weekly in the *Free Briton* and *London Journal*; which shew that just Notions both of Religion and Government are best to be acquired in a Coffee-House.

*Free Briton*, Sept. 21. N<sup>o</sup> 147.

**W**ALSINGHAM here gives us a made Speech from *Durham-Yard*, represented as delivered in a Committee of *Patriots* lately there assembled, and spoken from the Chair by the great and bon. *Patriot*, to the Effect following.

It is with Pleasure I meet you thus in the Beginning of the Season, since our Affairs are almost come to a Crisis. We have now pursu'd the Ministry for seven Years, with Vows of Destruction, and Loads of Defamation: But when I consider, that after all our Toil, they are still in Place; and when I see the very Libels, which once were the Life of our Cause, rejected even by the Rabble, whence shall I draw Comfort in so much Distress?

I declare I have no Checks upon me in advancing our Cause, which despises *sneaking driveling Qualms of Conscience*. Our Cause, my Friends, is the Advancement of *ourselves*: *Our* belov'd *selves* are all we ought to consider. And who hath given greater Proofs, than I, of this Attachment to *myself*, exclusively of all

Considerations? Have I not broke with the Prince, to gratify *myself*, and revenge my Quarrel with the Court? Have I not deserted my *old Party*, the *Whigs*, to raise myself by the Power of the *Tories*? Have I not deserted and betray'd *even the Tories* themselves, when I thought of raising myself without them? You will forgive me this, since 'twas what you would do by me, were there a fitting Occasion.

What then can disappoint us, when we have no Regard for any but *ourselves*? Will the present *Minister* exclude us? Let us then *destroy* him. Will the *Prince himself* exclude us? Let us then *distress* him, *defame* him: — I had like to have said, *detbrene* him.

Even *Liberty* with us shall be the Engine of *Destruction*. Let us deny that Power is our Aim, and maintain that all we intend is for the Advancement of *Liberty*. If the *Ministers* abridge not *Legal Power*, to favour modern Claims of popular *Liberty*, we will traduce them as *Enemies to the People*; and if they countenance these Claims, then we will traduce them to the Prince on the Throne. Thus, whether they restrain us in our Claims of *uncontroul'd Liberty*, or agree to *enlarge the Limits* of Legal Freedom, in either Case we will pursue their Ruin.

*London Journal*, Sept. 23. N<sup>o</sup> 691.

**M**YTHOLOGUS in the *Craftsman* having apply'd the Fable of *Pan* to a certain great Man, *Philo-Mythologus* here says, As the former, after drawing the Picture to the Life, either mistook or concealed the Original, he thought proper to run over the Lineaments again; Of which what follows is a Specimen.

He is said to be the Son of *Mercury*, the Patron of *Thieves* and *Sharpers*, which denotes (says *Mythologus*) that he was a *Trickster* and  
Screen



*Screen for Knaves.* The *Trickster* is a Title, his Collegue, a *Staff-Officer* in a late Reign, carried to his Grave. But the *Screen for Knaves* suits very well a Person, said to have carried off in his own Coach a *Pretender* to his Mistress's Crown.

I allow the *Destinies* were his Sisters; for I remember when Miss *Atropos* was sent into Spain to cut off the brave *Catalans*.

The Divine Honours said to be paid him by the Common People, were only while they mistook him for *Priapus*; but upon the Story of his being bewitch'd in an Act of *Venerary*, those Rites were thrown aside.

All Writers who impute the famous Quarrel between *Jupiter* and his Father *Saturn* to the Machinations of *Pan*, are grossly mistaken, for he was then in *Exile*. That his Associate might be faulty, is likely enough, and false too in what he was trusted, as *blabbing of Secrets*, &c. However, both hop'd to grow *Favourites* on a sudden, when *Jupiter* and *Juno* came to the Crown; and since their Disappointment, periodically break out into the bitterest Exclamations.

I agree he had also a Power of striking People with *vain Terrors*, call'd *Panick Frights* (as Apprehensions of the Danger of the Church formerly, *Evil Ministers*, &c. now.) And yet he was the most timorous of all the Gods, always terrifying himself with *Plots*; as the *Witchcraft-Plot*, the *Scruce-Plot*, *Banbox-Plot*, *Puppet-Plot*, &c.

*Arcadia* where he was chiefly worship'd, is the very Type of *Greenwich-Park*, where he had a Set of profligate *Priests* about him, called the *Luperci*: Their Rites consisted in nothing but *Acts of Lewdness*, such as stripping *Nymphs naked*, hunting them into *Cover*, ravishing *Virgins*, &c.

That he got a Child named *Iambe*, only figures to us, that he got something he knew not how to get rid

of; 'till afterwards in *Paris*, where prostrating himself to his Father *Mercury* to cleanse him from his carnal Corruptions, he underwent a *Penance* of losing great Part of his Teeth. Here's a Mark for ye now; Open his Mouth, *Mythologus*! He won't bite ye.

*Weekly Register*, Sept. 23. N<sup>o</sup> 128.

On the Vicissitudes of Fortune.

A Veteran in the Service of Fortune (says this Writer) once gave me the following Epigram, made over a Glass of Wine:

*They call thee, Fortune, fickle and untrue:  
But, I thy judge, they wrong thee of thy due.  
Constant to me, in giving care and pain;  
They call thee what I wish thee all in vain.*

C He had indeed run thro' a Variety of sorrowful Changes, and yet was a Man of Temperance and Frugality, and free from any apparent Vice. But nevertheless, I told him the Satire was forc'd and ill-concerted. Fortune, said I, has nothing to do in your Affairs: And if by Fortune you would design Providence, as I am sure you do not, you will find the Wit quite absorb'd in Prophaneness. I shew'd him he carried about with him the very Root and Cause of all he complain'd of. You confided too much, said I, in such as deceiv'd you. It was just in Providence to let you see your Errors; and sure you will acknowledge it very bountiful in giving you Opportunities of correcting them.

F Then I reminded him of *Florus*, his Acquaintance, who complain'd of Fortune's Changeableness as much as he. From as hopeful Circumstances as a young Man could be in, he thro' Vanity, Want of Consideration, and a too easy Temper, was soon brought into the Clutches of Gamesters and Sharpers, whereby he was strip'd of every Foot of Land, and all he had. He then became Partner of a Gaming-Table; but being soon disturb'd in his

his new Employment by the Justices, he betook himself to the Business of a Tapiter. Thus *Hamlet*, by a long Concatenation of Causes, makes *Alexander the Great* at last an useful Part of the Creation in composing the Bung of a Beer Barrel. Now, are not every one of these Miseries of *Florus's* own making?

There is a vast Difference to be made between the Agonies of suffering Virtue and Vice; yet I must deliver even the Virtuous Man from Complaint, and rather advise him to perfect his Patience by Perseverance, and crown his numerous, perhaps nameless Sufferings, with a Resignation of himself, not into the Hands of Fortune, but of Providence. The Vicissitudes of *Fortune* are in this Case so far from being to be look'd upon as Blemishes, that the wisest and best will esteem them as the *Principia Ethica* of divine Appointment, useful to considering Mankind.

*Universal Spectator*, Sept. 23. N<sup>o</sup> 207.

*Against Immodesty.*

*Immodest words admit of no defence;  
For want of decency is want of sense.*

**O**BSCENE Conversation arises from a defective, or a very loose and corrupt Education. The old *Greeks* and *Romans* were so sensible of this, that they inhibited their noble and generous Youth all Conversation with their Slaves and Servants; they forbore all luscious Discourse before them, and even the lawful and decent Liberties they took with their Wives were kept secret from their Children. The Education of the *Grecian* Youth was under the Direction of particular Inspectors and Censors, accountable to the State. Their Poets are much freer from Obscenity than those of *Rome*. It is really Pity that the chaste, the Virgin *Muse* was so soon debauch'd. Some however, especially those of a rural and retir'd Education, as *Virgil*, *Te-*

*rence*, *Lucan*, *Persius* and *Propertius*, had little or no Share in the Debauchery; and even the amorous *Ovid* and *Tibullus* were Criminals of a lesser Size: whilst *Horace*, *Catullus*, *Martial*, and others better acquainted with a Libertine Court (not excepting even *Juvenal*) ran into the most flagrant Excesses of this Kind.

The *French*, amidst all their Gallantries, have scarce any Thing lewd in their Poets: The *Italians* are notoriously foul and filthy; for which, perhaps, they have the same Excuse as for the licencing of Publick Stews. With us, *Chaucer* began the Dance, and has been too closely follow'd by many. *Dryden*, *Wycherley*, *Vanbrugg*, *Prior*, and *Rocheſter*, are most criminal in this Way. Some Slips are to be found in *Shakespeare*, *Johnson*, *Denham*, *Etheridge*, *Oldham*, and *Steel*: But *Spencer*, *Cowley*, *Waller*, *Addison*, *Philips*, and *Milton*, are perfectly clear of all Suspicion.

What we now complain of is, that the scatter'd Fragments and posthumous Remains of Impurity, have been brought together, and collected into Volumes; and that we see Sonets, Lampoons, Novels and Essays, which lay happily concealed in Manuscript, or in a foreign Language, now publicly expos'd to every common *English* Reader. The Proceedings of our Courts, in the Trial of Rapes, criminal Conversations, and something still more abominable; at which Trials, whenever they came on, the late Lord Chief Justice *Holt* would often give Notice to his Female Auditors; are now printed in Words at Length, or with such Marks and Breaks as are easily intelligible.

The Proceedings in Doctors Commons upon Cases of Divorce, have been carefully translated from the *Latin*, in which, according to the Rules of that Court, they are decently conceal'd. And besides, we have



have whole *Traſts* and *Effays* upon ſuch Subjects as it would be offensive even to mention.

Happy are the Brutes who have no Schemes and Inventions, and want no artificial Allurements for the Gratification of their Natural Appetites! There are Instances among many of them, which plainly show us, that there is a Modesty by Inſtinct: But how is the little imaginary God *Cupid* chang'd from what he once was! He is blind even to the lawful Pleasures he so zealously promotes. Had he Eyes to read, or see in what Manner he is treated, he would find himself metamorphos'd from a lovely and innocent Boy, to a filthy Black-guard and Shoe-cleaner.

*Fog's Journal*, Sept. 23. N<sup>o</sup> 203.

Of the Parliament of Paris. (See p. 290.)

**A**T present this Parliament is divided into eight Chambers: The *Grand Chamber* compos'd of a first President, 7 other Presidents, and 29 Counsellors, 10 of which are Churchmen, and the rest Laicks. Five Chambers of *Enquete* and *Requete*, i. e. of Enquiry and Petition; each of which is compos'd of 2 Presidents, and 28 Counsellors. Two Chambers of the *Tournelle*, so call'd because the Presidents and Counsellors officiate by Turns: The *Tournelle Criminelle* is compos'd of 2 Presidents, and 8 Counsellors of the *Grand Chamber*, and 2 from every other Chamber: The *Tournelle Civile* consists of one President and half the Number of Counsellors that the other does.

There was formerly a Chamber for hearing Causes, wherein the Reformed were Parties, call'd the Chamber of the *Edict*, from the *Edict* of *Nantz*; but this has been suppress'd ever since the Year 1669.

The several Chambers of the Parliament are call'd *Sovereign Courts*,

because there lies no Appeal from them in any Causes brought before them. But what gives them the greatest Authority, is, that every *Edict*, *Ordinance*, or *Declaration* of the King and Council, must be register'd, or, as the Term is verified (*Verifie*) by them, before it can have the Force of a Law; so that they can put a Negative upon it: And it is this Privilege which the King would take away, by obliging them to register all his *Edicts*, which has occasion'd the late Struggles.

There are in France 9 Parliaments besides that of *Paris*, viz. of *Toulouse*, *Bordeaux*, *Aix*, *Grenoble*, *Dijon*, *Rouen*, *Rennes*, *Pau*, and *Metz*. But their Powers and Privileges are nothing equal to that of *Paris*.

It is not the first Time that the Animosities betwixt the Court and Parliament of *Paris* have run very high, and it has always been occasion'd by the latter's refusing to register or verify some Acts which they judg'd inconsistent with the Good of the People. They refus'd to register any Acts relating to *Lawes's* Scheme, when the Regent banish'd them to *Pontois*; but nothing could terrify them to give a Sanction to the Frauds and Tricks of little knavish Stock-Jobbers. (See p. 171.)

Some Writers make contemptible Allusions to the Parliament of *Paris*; let them look about them, and consider whether there is Reason for such Reflexions. 'Tis true, they are not elected by the People, but the greater is their Honour, if they act for the People's Good.

*Craftsman*, Sept. 16, 23, and 30.

On the Destruction of the Athenian Liberties.

**A** Correspondent of *D'Anvers* first shews how gloriously the *Athenians* defended their Liberties, and those of all Greece, against *Darius Hyastpis*,

*Hystaspis*, and his Son *Xerxes*, who rais'd the greatest Army against the *Grecians* that ever appear'd upon the Stage of the World, (being said to be some Millions :) And how after they were worsted, thro' the Treachery or Cowardice of the Confederate *Grecians*, they again bravely recover'd their own and the rest of the *Grecian* Liberties; and when the *Persians* offer'd them full Satisfaction for their Losses in the War, and to make them Sovereigns of all *Greece*, they generously refused to be instrumental in enslaving that Country, which they had so bravely defended; and prefer'd the glorious Title of the *Deliverers of Greece* to all other Considerations.

After this he comes to shew how they lost their Liberties. *Athens* may be truly said to date its Ruin from the Day of its Triumph over the *Persian*; for presuming on her great Merits and Services in defending and preserving the common Liberties of *Greece*, they grew haughty and insolent to all the neighbouring States; and wholly neglecting their own Affairs, they were always intermeddling with those of their Neighbours. But that which rais'd the greatest Resentment against them was their pretending to prescribe Laws to the Trade of all *Greece*, and endeavouring to exclude the *Megareans* from any Share in it. This was made the Ground of the War between them and *Sparta*, which was also offered at the imperious Manner, in which *Athens* claim'd the Right of holding the *Balance of Power* in *Greece*, which they were certainly in Possession of, and might have long and easily kept, if they could have been content with the *Thing*, without affecting to make a vain Show of it, and thereby shocking the other Powers of *Greece*, equally independent with themselves.

But the *Athenians* for several Years groan'd under the Government of

a Set of *Ministers*, who were too intent upon their own Interest to have any Regard for the publick Welfare; and to divert the People from looking into their Conduct, they engag'd them, on one Side or the other, in every Quarrel that arose, not only in *Greece* but in *Asia*; by which Means they wasted their Strength and Riches in many fruitless and unnecessary *foreign Expeditions*; and to support the Expence, were oblig'd to raise almost as heavy *B* Impositions, as they did in the Time of the *Persian* War, to the great Decay of Trade and Impoverishment of the People, who were deluded from Time to Time, with the great Advantages they were every Day to receive from an *universal, established* *C* Peace.

*Cimon*, *Aristides* and *Tolmidas*, &c. who notwithstanding some Failings, had done their Country eminent Service, happening to go off the Stage very near one another, left the Field open to *PERICLES*, who first subverted their Constitution, and then erected to himself an arbitrary Power, which ended in the Destruction of *Athens*.

The *Craftsman* then gives a long Account of the Character and Conduct of *Pericles*. Among the rest, *E* That he was a Gentleman of a private Fortune, but unmeasurable Ambition, which made him stick at nothing to advance himself in the State. He had great Volubility of Tongue, and could speak plausibly in Publick, and had join'd to this a very daring and consummate Assurance, so that he would support any Proposition, right or wrong, as it best suited his present Purpose. He made use of all his Art to work himself into the Administration of the *publick Revenues*; but his Conduct was the Reverse of the good *Aristides*, whom he succeeded, and his Administration one continued Scene of Rapine and Profusion. By his licentious Distribution of



of *Bribes* and *Bounties* amongst the People, he soon extinguish'd all Sentiments of their former Honesty and Love of their Country; and the extravagant and unnatural Flow of the publick Money introduc'd that Spirit of *Expense* and *Luxury*, which consum'd the Estates of the best Families in *Athens*, and soon made them so necessitous, that they became the Pensioners of *Pericles*: And thus was *universal Corruption* spread over the whole State.

In the Height of his Prosperity, he was disturb'd with the Threats of a War from *Sparta*, the Seeds of which were sown soon after the End of the *Persian War*, and ripen'd into Action by the monstrous Conduct of *Pericles*, who by Turns provok'd and courted them in the most ignominious Manner.

The Writer then gives an Account of his various *Negotiations* and *Treaties*, and the Methods he took from Time to Time to secure himself. At last being in great Perplexity, his Relation *Alcibiades* ask'd him the Reason of it. *Pericles* told him he was considering *how to make up his Accounts with the Publick*; to which the young Profligate reply'd, that he had much better consider *how to avoid giving any Account*. He took his Advice, and seeing no other Way to divert the Storm from himself, he chose to turn it upon his Country, by plunging them into a War with *Sparta*, which at last ended with the entire Reduction of *Athens*.

He concludes, Thus we see that the over-grown Power, Ambition and Corruption of *one Man* brought Ruin upon the most flourishing State in the World; and there are not wanting Instances of the like Kind in History, to convince us, that the same Conduct will have the same Consequences in all Ages and Nations.

*Hyp-Doctor*, Sept. 26. N<sup>o</sup> 94.

IN this Paper is shewn by several Instances, that the Loss of Liberty has been generally owing to ambitious Competitors for Power.

*Thucydides*, and the other Greek Historians ascribe the Ruin of the States of *Greece* to intestine Jars, created by such ambitious Competitors. The *Craftsman's* last History of *Greece* is a Romance, contriv'd to blacken the Ministry without Foundation from the Facts he relates. *Aristotle* tells us, That *Lygdamis*, Head of a Riot, or Mob at *Naxos*, took Advantage of the Sedition he occasion'd to make himself Arbitrary and oppress his Country. *Plutarch*, in *Quæst. Græc.* recites the Disorders and Violence introduc'd among the People of *Megara*, under the Pretence of Liberty, and shews, that the Complainers of Grievances multiply'd them.

*Puffendorf*, an Author better read in History than Mr. *D'Anvers*, gives a different Idea of the Conduct of the *Persians* in relation to the *Greeks*: He informs us, that they play'd their Game with the intestine Wars and Commotions of the *Greeks*, till they, quite tir'd and exhausted, were oblig'd to accept of the *Persian* Conditions, by which every City being declared free and independent of one another, *Greece* was disabled to undertake any Thing of Moment. Thus foreign Enemies and seditious Spirits at home are the same, and every Saturday Morning, the *Craftsman*, *Fog*, &c. invade their Country.

The Seditions of the East were help'd forward by the Intrigues of the Popes of *Rome*, in Pique and Jealousy of the *Greek Church*: *Mahomet* was handed in by that Bishop; and if they find the Worship of the Devil is for the secular Interest of their Body, it appears by all History, that they will endeavour to introduce it by some Skit or other: They have

enjoyn'd Wickedness and Mischief for Parts of Religion: That bids fair for it.

*Free Briton*, Sept. 28. N<sup>o</sup> 143.

*Of Ministers.*

**W**ALSINGHAM, in this Paper, endeavours to take off the Force of what is often objected to the Friends of the present Administration, That they do not allow any Errors in the Conduct of the Ministers, but sturdily answer for every Thing charg'd on the publick Management; and he in this Manner sums up what he says of the Condition of Ministers.

If the personal Failings and Errors of Ministers, the Clamours of restless Multitudes, the Jarrings of contending Interests at home, with the Feuds and Quarrels of Princes abroad; if these were not enough to distress them, still there is another Rod in reserve, Faction for Power, which every Minister must combat. Hence Governors have a hard and unequal Labour; they find it always burdensome to preserve the Publick; but when a new Danger rises, *Danger to themselves*; when they must contend with Rivals and Competitors, carrying on Hostilities against them in all the Forms of Opposition, and by all the Means of undermining; when Defamation and Slander practise on the People, and Whispers and Cabals at Court are daily employed to destroy them, how shall that Government be perfect? How shall those Measures be free from Exceptions, where the Governors are assailed with so many Dangers, and when they must often be driven into great Extremities?

For the present Ministers, whoever suggests they cannot err, or never were mistaken, or never shall make a wrong Judgment hereafter, such a Man (if any such there be) must be deplorably weak: But if, in

the Course of these Papers, we have laboured to shew, that the Errors and Offences, particularly charged against the Ministers, were not just, or well grounded, and that the Clamours against them have been owing to the Malice of angry Men, made *Patriots*, by being *unsuccessful Courtiers*; if it hath been shewed in general, that no Errors have been imputed to the Ministry, but such as are common and natural to all Ministers, and to all Men; as also, that no Administration ever was less to be censur'd, nor any expected more able or zealous in the Service of the Publick; this will ever be justified as an Undertaking worthy of an honest and ingenuous Mind.

*Grubstreet Journal*, Sept. 28. N<sup>o</sup>. 143.

*Farther Arguments about Divine Judgments, continu'd from p. 248.*

**T**HE fourth Argument against Judgments is taken from the Unfitness of the divine Being's punishing at all; because Punishments relating only to Actions already committed, which cannot be recall'd, they can serve to no End or Purpose.

To this it is answer'd, That it is not just Reasoning to argue, that God will lay aside Rigour, because the Use of it tends to no Purpose; for the Severity we are speaking of, may be right in itself, tho' it may not be so on Account of any Design it is subservient to. Thus for Instance, the Relief of the Distressed is an Action proper in its own Nature, whether it has any farther Tendency, or not. For if it be proper only on the Account of something else, then it may be ask'd, why is that something else proper; and so the same Question may be ask'd with Regard to every Answer that may be given; the same Query will be eternally arising, and never resolved. And so of any Point of Duty whatsoever; in Relation to which, we at this Rate shall



shall never come to a final Decision.

The 5th Argument against Judgments is to this Effect. It is much better, that God annex Misery to Sin, so that the one may be the constant Attendant of the other, than for him to effect the same Thing by his immediate Interposition; therefore he has done the former.

In answer to this the Author says some Things, I think, not very intelligible. What is most intelligible is this: Give me Leave to carry on the above Argument; to make all the Parts of the Creation corresponding to more numerous Purposes, is preferable to the adapting them only to those Uses which they serve at present, therefore this is really the Case; *i. e.* the several Parts of the Creation correspond to a certain determinate Number of Purposes, and yet they correspond to more.

*Fog's Journal*, Sept. 30. N<sup>o</sup>. 204.

THIS Paper censures Mr. Osborne's Writings, particularly his *Observations on the Craftsman's Essay on Ethics*, in the *Lond. Journal* of Sept. 2. (See p. 278.) He is here call'd a Ministerial Drudge, Foul-mouth'd Hireling, Bellower, and Solemn Trifler; and charged with Insolence and Vanity, and matchless Impudence. But the main Design of the Paper is to shew his Inconsistency, especially in the Account he gives of Moral Virtue at the End of the foremention'd Journal; on which this Writer proceeds thus:

He (Osborne) knows the Nature and Reason of Things: And will shortly demonstrate to all the World the Original of Moral Virtue, which at present he will content himself with just laying down.

The Original or Foundation of Moral Virtue he tells, is the Nature or Constitution of Things themselves, and the Relation they stand in to other Things. From the Nature or Constitution of Man, and the Re-

lation he stands in to other Men, it appears by Experience that certain Actions naturally tend to make him happy, and others miserable; from this natural Tendency of Actions to produce Happiness or Misery, arises a Reason of Action; a Conformity to which Reason is Moral Virtue.

What is call'd the Original Law of Nature, is only the *Natural Sense of this Reason of Action, which, with all wise Men, bath the Force of a Law; because they can't be happy without conforming to it.*

We have here this Trumpeter's Notion of the Original of Moral Virtue, which he has repeated in about 150 Journals; and which he constantly belches out whatever be the Subject he treats of.

Tho' according to this Account of Moral Virtue, it is only calculated for *Wise Men*; and is not supposed to have any Influence upon the Conduct of Men of moderate Understanding.

And what is more surprizing, he delivers this *Wordy Definition* as one that greatly differs with Mr. D'Anciers; and yet is so unhappy, to make *Self-Love the only Reason of a wise Man's Conformity to what he affectedly calls the Reason of Action.*

And as this solemn Trifler seems mighty fond of Reasoning, I will gratify him in his own Way, and state the Argument in the Form of a Syllogism:

*He who acts in Conformity with the Reason of Action, because he can't be happy without it, acts solely upon the Principle of Self-Love.*

But Mr. Osborne admits, *All wise Men act in Conformity with the Reason of Action, because they can't be happy without it.*

*Therefore all wise Men act upon the Principle of Self-Love.*

According to our wise Author's Positions, no Part of this Argument can be denied; and yet this deep Reasoner was to make out, that *Self-Love is an inglorious Principle of Action; and*

that Mr. D'Anvers, in supporting Morality upon that Principle, had raised and dignified a System of Immorality.

Does Mr. Osborne intend this as a Specimen of his superior Abilities in abstract Reasoning?

Are Mankind to be *bullied* into an Opinion of this *Bellower's* Parts, while he betrays the most shameful Ignorance in what he pretends to be so great a Master of? and is so *inconsistent* a Wretch to condemn that in another, which in the same Breath he is labouring to defend? One would be apt to conclude, that he imagin'd himself exercising the Authority of a *School-Master* still; and when he writes to the World, fancies he is teaching his Boys their Lessons in the *Primmer*.

*London Journal*, Sept. 30. N<sup>o</sup> 692.

On the Pragmatick Sanction, as far as it relates to Great Britain.

THO' (says Mr. Osborne) we are at Peace with all the World, and seem to stand on a Basis that can't be shaken, yet to rouse our Fears, and raise our Indignation against the Ministry, a foreign Pamphlet, wrote by a French Jesuit, is retail'd, with the Title of *Reflexions of a Cosmopolite*, &c. (See p. 288.) But why should we fear? when the Author himself says, *The Guaranty of the Pragmatick Sanction will signify nothing*; because when the Case falls out, every Prince will act just as the Circumstances of Affairs, and his own particular Interests and Views oblige him: And he is certainly right; for, upon the Emperor's Death, every Prince will act just as he would have done, had there been no Guaranty in being. But this Jesuit wonders why the Emperor would make a particular Family Compact, a Law of Europe. But why not, as well as we? Have not we got several Popish Princes to guaranty a Family Compact, viz. the Pro-

testant Succession? But does any one think that Succession the securer for it?

We have the Authority of our own Court, that the Guaranty hath Restriction, and is limited and conditional, as far as it relates to the Marriage of the two Caroline Archdutchesses.

If by the Marriage of the Archdutchess, the Imperial and Spanish Crowns should come to be united, the Guaranty is literally void; and if not, it would be void in effect; for none of the Powers concerned would act in Favour of it. In such a Case, England, Holland, and France would naturally join against the Imperial and Spanish Crowns.

But the Imperial Crown may fall to the Lot of a Prince of Lorrain; this is rather a Reason why we should be for the Guaranty. The Seeds of Jealousy, which this Foreigner says will be thrown between the Houses of Austria and Bourbon, is one of the strongest Arguments in the World why we should be absolutely for it; these Houses should eternally have the Seeds of Jealousy thrown between them, for the Safety of the rest of Europe depends upon it. And as the growing Power of France would hurt us infinitely more than that of the Empire, to keep France low, is the best Maxim in the World for Great Britain.

To conclude, let us not trouble ourselves about Treaties, Negotiations, Pragmatick Sanctions, or Guaranties; but act wisely and justly, and leave the Event of Things to him who governs the World.

*Universal Spectator*, Sept. 30. N<sup>o</sup> 208.

#### Of Judicial Astrology.

MR. Spectator relates a Conversation he had with some Gentlemen and Ladies, about the Possibility of foretelling future Events by what is call'd Judicial Astrology. Mr. Rust, to confirm the Belief of it, told a Story of a Gentleman who was



a great Adept therein, and practis'd it for some Time, but at last left it off and retir'd with an intimate Acquaintance to a House he had in the Country. One Morning coming out of his Closet, he was observ'd by his Friend to be very pensive; and being ask'd the Reason, he said, that casting his Eye accidentally over the Scheme of his own Nativity, he was struck with the Apprehension of a sudden and violent Death, which was threaten'd to Morrow. His Friend advis'd him to confine himself to his Chamber all that Day, and see nobody till the Time was past. He did so; but towards Evening, a Gentleman on Horseback stopt at the Gate, and telling the Servant he was an old Acquaintance of his Master's come from *London* on purpose to see him, he was admitted; and after some Time, upon the Gentleman's being inform'd of it, desir'd to walk up Stairs. After they had convers'd a while in a friendly Manner, and the Gentleman had told the Cause of his confining himself so at that Time, the Stranger pull'd a Scheme of his Nativity out of his Pocket, and desir'd his Friend to tell him what would happen to him from that Time forward. The Gentleman looking upon it, with a melancholy Countenance told him, that something very bad threaten'd him; and being press'd to tell what, said, he would be quickly hang'd for an infamous Crime: Which Expresssion so enrag'd the Gentleman, that snatching up a Case Knife, he answer'd, Then it shall be for your Murder, and immediately stabb'd him to the Heart.

Some were inclin'd to believe this Story, and others disbeliev'd it. One Gentleman said, it was not the first Narrative he had heard, of the same Kind, and which had been vouch'd from a like Authority; and for his Part, he had, for some Years, taken a good deal of Pains to enquire into the Truth of some such remarkable In-

stances, and had never fail'd of discovering some Particular or other, which either took away from the Wonder or from the Credibility of these Tales; and that therefore, tho' he was ready to admit of Matters of Fact as the best Evidence in such Cases, yet he thought it was highly requisite they should be unquestionable in all their Circumstances, before they could be admitted to weigh down the many Arguments which might be urged on the other Side of the Question.

At last, my Opinion being desir'd, I frankly told them, That it was beyond my Comprehension, how Persons of good Sense could bring themselves to the Belief of so odd a Proposition, as that the Decrees of Providence and the Mystery of future Events, which had been hid from the most wise and pious Persons in the World, should yet be revealed to the most illiterate and profligate Fellows on Earth, after giving themselves the Trouble of poring, for a Year or two, over a Set of crabbed, abstruse, and unintelligible Authors; who, by various, and even contradictory Methods, pretend to teach the Art of Divining by the Motions of the Heavenly Bodies, Things for which no solid Reasons can be given to convince us that they have any Influence over us at all. Nay, were it possible to prove that any Certainty might be hoped for in such Predictions, there would still remain a very great Impiety in seeking to arrive at such a Fore-knowledge, either by our own Researches, or by Application to others, since it plainly argues a Distrust, either of the Wisdom or Goodness of that infinite Being, whose Creatures we are, and who continually over-rules and directs all Things to such Ends as he sees fit; and which, it were the greatest Absurdity imaginable for us to suppose any Precautions of ours were able to prevent.

*Weekly Register*, Sept. 30. N<sup>o</sup> 129.*On Love and Marriage.*

THE pleasantest Part of a Man's Life is generally that which passes in Courtship, provided his Passion is sincere, and the Party beloved kind with Discretion.

Those Marriages generally abound most with Love and Constancy, that are preceded by a long Courtship. The Passion should strike Root, and gather Strength before Marriage be grafted on it. A long Course of Hopes and Expectations fixes the Idea in our Minds, and habituates us to a Fondness of the Person beloved.

There is nothing of so great Importance to us, as the good Qualities of one to whom we join ourselves for Life; they do not only make our present State agreeable, but often determine our Happiness to all Eternity. Where the Choice is left to Friends, the chief Point under Consideration is an *Estate*: Where the Parties chuse for themselves, their Thoughts turn most upon the *Person*. They have both their Reasons. The first would procure many Conveniencies and Pleasures of Life to the Party whose Interest they espouse; and at the same Time may hope, that the Wealth of their Friend will turn to their own Credit and Advantage. The others are preparing for themselves a perpetual Feast. A good *Person* does not only raise, but continue Love, and breeds a secret Pleasure and Complacency in the Beholder, when the first Heats of Desire are extinguished. It puts the Wife or Husband in Countenance both among Friends and Strangers, and generally fills the Family with a healthy and beautiful Race of Children.

I should prefer a Woman that is agreeable in my own Eye, and not deformed in that of the World, to a celebrated Beauty. If you marry

one remarkably beautiful, you must have a violent Passion for her, or you have not the proper Taste of her Charms; and if you have such a Passion for her, it is Odds but it will be imbitter'd with Fears and Jealousies.

Good Nature, and Evenness of Temper, will give you an easy Companion for Life; Virtue and good Sense, an agreeable Friend; Love and Constancy, a good *Wife* or *Husband*. Where we meet one Person with all these Accomplishments, we find a hundred without any one of them. The World, notwithstanding, is more intent on all the showy Part of Life; we love rather to dazzle the Multitude, than consult our proper Interest; and sure it is one of the most unaccountable Passions of human Nature, that we are at greater Pains to appear easy, than really to make ourselves so. Of all Disparities, that in Humour makes the most unhappy Marriages, yet scarce enters into our Thoughts at the contracting of them.

Before Marriage we cannot be too inquisitive and discerning in the Faults of the Person beloved, nor after it, too dim-sighted and superficial. However perfect and accomplished Persons appear to you at a Distance, you will find many Blemishes and Imperfections in their Humour, upon a more intimate Acquaintance, which you never discover'd, or perhaps suspected.

Here therefore *Discretion* and *Good-Nature* are to shew their Strength; the *First* will hinder your Thoughts from dwelling on what is disagreeable, the *other* will raise in you all the Tenderness of Compassion and Humanity, and by Degrees soften those very Imperfections into Beauties.

Marriage enlarges the Scene of our Happiness and Miseries. A Marriage of Love is *pleasant*; a Marriage of Interest, *easy*; and a Marriage where both meet, *happy*. A happy Marriage has in it all the Pleasures of Friend-



Friendship, all the Enjoyments of Sense and Reason, and indeed, all the Sweets of this Life. Nothing is a greater Mark of a degenerate and vicious Age, than the common Ridicule which passes on this State of Life. It is, indeed, only happy in those, who can look down with Scorn or Neglect on the Impieties of the Times, and tread the Paths of Life together in a constant uniform Course of Virtue.

*Craftsman, Sept. 30.*

To the Hon. Tho. Baker *Glasier* in Charles-street, Covent-Garden, and Captain of a Company in the Red Regiment of the Train'd Bands of Westminster;

The humble Petition of Richard Franklin, Bookseller, late of Ruffel-street, in Covent-Garden aforesaid,

*Humbly Sheweth,*

THAT your Petitioner, to his great Surprise, hath lately received your Honour's Summons, requiring his personal Appearance and Service, at the Beat of your Honour's Drum; to which he begs Leave to return the following Answer.

Altho' the said Richard Franklin be a Person in no Degree proportionable to your Honour; (being at least one Foot shorter in Stature, and above two Yards less in Circumference) yet he does not deny himself to be a fit and able Man to serve his Country, under the Command of your Honour, and he hopes the Publick are fully convinc'd of his Readiness to do it upon all Occasions; but, to his great Sorrow, he finds himself oblig'd to acquaint your Honour that he is at present confin'd by a Wound, which he lately receiv'd in the Service; for the Cure whereof he is committed to the Custody and Care of the *Marshal of the King's Bench*, in the Borough of Southwark, which renders him incapable of obeying your Honour's Summons, un-

less your Honour, in your great Wisdom, can find Means to procure his Discharge from the said *Marshal*; in which Case, he promises to provide himself with a *Musquet and Bayonet fitted thereto, (the Barrel thereof to be three Foot four Inches in Length; the Gage of the Bore to be twelve Bullets to the Pound) with Powder and Ball, a Cartridge Pouch and Shoulder Belt, Waste Belt and Sling (all of Buff) and Sword; and to be ready to appear therewith at Beat of Drum, or otherwise, as Cause shall require, in Obedience to your Honour's Summons, as becomes a Gentleman Soldier and Bookseller.*

Your Petitioner therefore humbly hopes that your Honour will forthwith procure his Enlargement, or be so good as to dispense with his Appearance at this particular Juncture;

*And your Petitioner, &c.*

P. S. Your Honour having enforce'd your Summons with a Clause of an Act, made in the Reign of King Charles II. I beg Leave to annex another Clause of the same Act, for the Perusal of your Honour and your Superiors.

*And for the better and more speedy Execution of the Premises, be it farther enacted that the said respective Lieutenants shall be and are hereby requir'd to appoint one or more Treasurer, or Treasurers, Clerk, or Clerks, for receiving and paying such Monies as shall be levied by Virtue hereof; of all which Receipts and Disbursements thereof the said Treasurer, Clerk and Clerks are every six Months to give their Accounts in Writing, and upon Oath, to the said Lieutenants and their Deputies, or any three or more of them, which Oath they have hereby Power to administer, and the said Account, so to be taken, shall be forthwith certified to the Lords of his Majesty's most honourable Privy Council, and a Duplicate thereof shall be certified to the Justices of Peace at the next general Quarter Sessions.*

Epi-

Epitaph in Crookorn Church-yard,  
Somersetshire.

*WITHIN* this grave there is a woman laid,  
She was a whore, before she was a maid.

## From Martial.

*WHEN* from her bleeding breast she drew the sword,  
Thus Arria sad bespoke her dying lord,  
From the deep-piercing steel no pain I found,  
My lord, my lord must give the fatal wound,  
And dying Prætor sends me to the ground. }

An Elegy on the Death of the late  
Lord Chief Baron Dalton of Ireland.

*MUST* pious Dalton unlamented die,  
And none among the sacred order try  
To mourn so great a soul, translated hence,  
The church's patron, and its sure defence?  
No, to our scandal, it shall ne'er be said,  
He lov'd us living, we forgot him dead.  
Tho' ev'ry muse besides be silent, mine  
Shall not the too superior task decline;  
Tho' ev'ry thought, and ev'ry verse be crude,  
I'll speak my grief, to show my gratitude.

Then mourn, my muse, and give thy passion vent,  
And think it not sufficient to lament  
Such virtue gone: but let thy mingled lays,  
As fill'd with grief, be fill'd alike with praise;  
Praise the best off'ring we can make the dead,  
When justice, candour, truth, and honour's fled:  
Proclaim him loud, that all the world may know  
How just a subject they have now for woe,  
Since the great loss is not to us confin'd  
Alone, but is a loss to all mankind.

Justice, which fled to heav'n since Saturn's reign,  
Was sent to us from heav'n in him again;  
This men and angels had the joy to see,  
In ev'ry sentence, and in each decree,  
Which from his learned mouth unbiass'd pass'd,  
Like the great judge's words to judge at last.

Where he became interpreter of laws,  
The great and low were equal in the cause,  
With steady hand he did the balance hold,  
And ne'er inclin'd it to one side for gold,  
The rags in t'other scale had equal weight  
With all the glittering trappings of the great.  
He still by strictest rules of conscience went,  
And made the vanquish'd go away content.

Compassion, (heavenly virtue) in his breast,  
Was an asylum for the poor distressed,  
And now he's gone, his truth too plain appears  
By orphans mourning, and by widows tears.  
O may their loss be soon again repair'd,  
By one, like him, belov'd, admir'd, rever'd.  
By one, like him, compassionately just,  
A phoenix rising from his sacred dust.

The trembling criminal, when guilty found,  
Oft' gave his sympathizing breast a wound;

Justice and tenderness were then at strife,  
One to destroy, and one to save a life;  
But if the crime for pardon was too great,  
He wept, and then pronounc'd the wretch's fate.  
Shou'd I upon his other virtues dwell,  
His elegy wou'd to a volume swell;  
I've said enough to make the world deplore  
So great a loss, my muse can say no more,  
But sigh the rest, and mournful take her leave,  
And close his pious reliëts in the grave.

## Gently touch the warbling Lyre;

Burlesqu'd by Sir W—— T——.

*GENTLY* stir and blow the fire,  
Lay the mutton down to roast,  
Get it quick, 'tis my desire,  
In the dripping-pan a toast;  
That my hunger I remove,  
Mutton is the meat I love.  
On the dresser see it lies,  
Oh the charming white and red!  
Finer meat ne'er met my eyes,  
On the sweetest grass it fed,  
Let the jack go quickly round,  
Let me have it nicely brown'd.  
On the table spread the cloth,  
Let the knives be sharp and clean,  
Sallad get, and pickles both,  
See that they be nice and green.  
With good small beer, and sparkling wine,  
Oh ye gods! how shall I dine!

## Attempted in Latin.

*L*ENE motum perfusa focum,  
Pone ovinam ut assetur,  
Paret cito, jube coquum,  
Tostus è patellâ detur;  
Ad sedandum famem grata,  
Caro hæc & peramata.  
Viden? super lignum jacet,  
Heu quam belli sunt colores!  
Ruber, albus, quantum placet:  
Thymum pastæ dulces rores,  
Veru, properè, rotetur,  
Delicate ut assetur.  
Linteo sit mensa strata,  
Cultri mundi, & acuti,  
Acetaria sint parata,  
Et cuncta, quæ sint apta uti;  
Poscæ parum, vini satis,  
Dii! prandebo cum beatis.

On his being expell'd a Lady's  
Company: Spoken extempore.

*T*HUS Adam look'd, when from the garden  
driven;  
And, thus, disputed orders sent from heav'n,  
Like him I go, tho' to depart I'm loath;  
Like him I go, for angels drive us both.

Hard



Hard was his fate, but mine still more unkind,  
His Eye went with him, but mine staid behind.

### On Printing.

LONG bad mankind with darkness been  
oppress'd, [blest d:  
And scarce one Petrarch nine whole cent'ries  
The conquer'd world, and e'en imperial Rome,  
O'erwhelm'd in ign'rance, shar'd an equal doom:  
Vandals, and monks, enflam'd with impious rage,  
Drove, like a torrent, learning off the stage:  
To native skies religion slighted fled,  
And heav'nly science veil'd her blissful head;  
Mysterious jargon then devotion seem'd;  
Greek, pious ideas heresy esteem'd;  
Yet Latin oft was read, --- not understood;  
For none but pray'rs in sounds unknown were good.  
When some kind power (who now propitious smiles  
With sweet indulgence o'er Britannia's isles,)  
Expell'd around the gloomy Gothic night,  
And cheer'd the world with dawning rays of light.  
Inspir'd by him, first Faustus, sagacious mind!  
The great discovery open'd to mankind:  
Rude characters on wooden tablets made,  
And of the Printing-Art the basis laid:  
Till fusile types invented by his skill,  
With num'rous tomes th' admiring nations fill.  
Vast his attempts, immortal is his fame,  
While Mentzer reserves the great suspicious name,  
In spite of Harlem's, or of Strasburgh's claim.  
Thence was the art transplanted to our coast,  
(Whose generous sons ingenious Caxton boast:)  
Improv'd by various hands in ev'ry stage,  
Till Aldus rose, the genius of the age!  
First, by his care, behold learn'd Greece arise,  
And the thick mist remove from mortal eyes!  
See her fam'd works in native lustre shine!  
See Athens once again the world refine!  
While pleasing scenes o'er Europe's realms ap-  
pear,  
And joys, uncommon, ev'ry mortal bear.  
No more transcribers negligence is blam'd  
For faulty Iliads, or a Tully maim'd.  
No more did Horace, bard of sprightly fire!  
Mourn ruder hands; or Bentley's wit require:  
No more the scholar, press'd by adverse fate,  
Procures a Livy with his whole estate.  
Swift, o'er the world, learn'd volumes were  
diffus'd,  
And thousand bibles for one missal us'd:  
Divine Æneids each museum grace,  
While Plato's works assume a Scotus' place:  
Each greedy student shews his classic store,  
And boasts such treasure kings scarce knew before.  
Hail, Printing! hail thou thrice illustrious  
art!  
Which clear'd the head, and which reform'd the  
heart,  
Blest with new light a superstitious age,  
And purg'd the reliëts of barbaric rage.  
From thee celestial streams of learning flow,  
And to thy pow'r we pure religion owe.

By thee assisted, Luther lash'd the crimes  
Of Rome's vile clergy, and reform'd the times;  
While off their rev'rend mask Erasmus drew,  
And ev'ry pious fraud expos'd to view;  
The labour finish'd, by thy friendly aid,  
Which Hus and Wickliff long in vain assay'd.  
But see, ye learn'd! from far a genial ray  
Dawn in the east, and promise rising day!  
See, distant climes, in this auspicious hour,  
Receive with transport learning's sovereign  
pow'r!  
Behold this art in fam'd Bizantium rise,  
And barb'rous sultans hail the mighty prize:  
High it advances, o'er the multi's rage,  
Tho' priests the ruin of their craft preface.  
O! would indulgent heav'n by this restore  
To eastern lands the arts they lost before:  
By this make Turks their native rage forego,  
And the vile frauds of Mecca's prophet show:  
While Asia's realms enjoy a milder doom,  
While Greece its Athens boasts, and Thrace a  
second Rome;  
O'er distant worlds while truth and freedom shine,  
And conscious nations bless the art divine.

### On Divine Poetry.

IF nothing but celestial fire  
Can the true poet's breast inspire,  
And if the muse be heav'nly born;  
A subject still he ought to choose  
As heav'nly as his sacred muse,  
And make his theme his lines adorn.  
Ambitious Pegasus wou'd fly  
In transport, wrapt above the sky;  
But impious poets clip his wings:  
Their groveling fancy dreads such heights,  
They basely check his darling flights,  
And force him down to earthly things.  
Sublime the theme, sublime the lays,  
When in the great Jehovah's praise  
We happily our breath employ;  
When him who gave us breath we sing,  
Such sonnets to his altar bring,  
As vanquish'd death shall ne'er destroy.  
What shame the sacred nine to see  
Disgrac'd in Cupid's livery!  
Stars far out-shine bright Cloë's eyes:  
Their God the rose and lilly speak,  
And far excel the wanton's cheek;  
Which soon like them too fades and dies.  
No! Lord, thy works in solemn verse  
I most devoutly will rehearse:  
Thou spak'st the word, and all obey'd.  
Let nature then in praise conspire,  
All beings make one sacred choir:  
For him all things, which are, were made.  
Beneath the subject angels faint,  
Nor can their hymns his glories paint,  
Tho' they are plac'd so high above.  
By us below are best express'd  
Th' ecstatic transport of the blest,  
When thee, dear Lord, we sing and love.

Sweet Jesus come; my soul inspire,  
 And touch my lips with hallow'd fire;  
 Teach me thy wond'rous love to praise:  
 May glory round my temples shine,  
 And all my numbers, Lord, be thine;  
 Let him who will enjoy the bays.  
 Thus, happy in our sacred mirth,  
 We may a heaven enjoy on earth;  
 Each listening angel will rejoice:  
 And God himself approve our song,  
 'Till we amidst th' angelic throng  
 With seraphs shall unite our voice.

A begging Epistle in Rhime from a  
 poor Poet.

SIR,  
 YOUR friendship I court  
 For a timely support;  
 My guts are grown wond'rous limber:  
 My belly complains  
 Of the want of my brains,  
 Which us'd to supply it with timber.  
 May I swing like a dog  
 If I have a hog,  
 A smelt, a george, or a teafter:  
 But here am I pent  
 To keep a sad Lent,  
 Without any hopes of an Easter.  
 I've sent to my betters  
 Circular letters,  
 Of this my dismal condition:  
 But you, Sir, I'm sure  
 My distemper will cure;  
 Or a baliter must be the physician.  
 'Tis the first time that I,  
 E'er at rhyming did try:  
 In which if I had any skill;  
 In a more elegant way,  
 As I ought I would say,  
 Your obliged servant Ra. Argill.  
 P. S. I hope you'll excuse,  
 My unpolite muse:  
 Did Bacchus my fancy inspire,  
 Address you I wou'd,  
 In verses as good,  
 As any of Pope or of Prior.

By a Lover, on the Death of a  
 Lady, who had suffer'd in her  
 Character on his Account.

IN death's cold arms my fair Ardelia lies,  
 Whom none could once behold without surprize;  
 No more must my fond eyes survey that face,  
 While raptures follow'd each restless grace.  
 Yet, fairest of thy sex, we ne'er shall part,  
 Fix'd is thy form for ever in my heart:  
 There shall thy lov'd idea ever reign,  
 And death but speak my passion in my pain.  
 For oh! how vainly shou'd I hope to find  
 So fair a body, and so bright a mind,  
 Where ev'ry charm with ev'ry virtue shrou,  
 Refin'd by friendship, and improv'd by love!

With thee, bright maid, for ever must expire  
 Each softer hope, and elegant desire.

What tho' the busy world, to scandal prone,  
 On thy fair name have foul reproaches thrown!  
 Think not, bright shade, that vulgar breath can  
 move

A soul like mine, inform'd with truth and love,  
 Let the mean censure blame the lover's part,  
 I bug the dear remembrance in my heart;  
 It stirs the grateful ardour of my breast,  
 And all thy gen'rous kindness stands confess.

Ye ven'mous tongues that would profane my  
 fair,

With scorn I give your malice to the air;  
 Love stands the guardian of Ardelia's fame:  
 Love joins with beauty to assert my flame.

But oh! ye very few, who right can tell  
 What vast distress I feel, who love so well,  
 Bring each his cypress wreath, with me bemoan,  
 The charming dear Ardelia dead and gone:  
 So may your flames more lasting union prove,  
 While my sad shade bemoans my short-liv'd love.

Mr. A——F——'s Letter to his  
 Curate at C——n verified.

LEST curates proud should make a stir,

I will begin with Reverend Sir,  
 Without a compliment I send  
 These lines, to tell you I intend  
 To send of flowers a basket down,  
 By Friday's coach to A——ford town,  
 To you directed at the Swan;  
 For which I'd have you send your man  
 To fetch 'em Saturday by noon,  
 And plant them all before the moon.  
 Let all your care to this be given;  
 And pray for me to gracious heaven,  
 To put them forward in their bloom,  
 When I to C——n shall come.  
 Curates may rub the winter o'er:  
 I come at spring, and not before.

Watch W——ks my servant day by day,  
 And see he earns what I shall pay.  
 Write every thing about my garden:  
 I leave the church to the church-warden.

Has N——l made his promise good,  
 And gratis fetch'd my stock of wood?  
 If he in this has kept his word,  
 Say what the sort, how many cord?

If malt proves good, and casks don't sink  
 I hope you soon will brew my drink.  
 If the good malster looks askew,  
 Pray tell him that for me you brew,  
 And then perhaps he'll trust on you.

I wonder, and am much confounded,  
 Since corn of late has so abounded,  
 That all my tenants, griping elves,  
 Should keep their money to themselves;  
 When as they know their rent is due,  
 And they may have receipts from you.  
 Pray travel up, and travel down,  
 And talk and vaunt, as t'were your own.



The tardy N--l--d ever tease,  
Nor let John H--l--r sleep in peace;  
If sober admonition fail,  
Put them in mind there is a jail.  
When every due is duly pay'd,  
And balance is to balance lay'd,  
Fortwith to W---r repair,  
'Twill do you good to take the air.  
Then Mr. H--k--r you may see,  
Receiver general is he.  
The sacred idol don't detain,  
Nor with unballow'd bands prophane;  
To him the weighty trust consign,  
And bid him write a golden line;  
For every hundred pounds (oh! oh!)  
Five shillings in return must go.  
But let the bills that he shall write  
Be after date, not after sight:  
Not after sight: for tell me who  
Would cash it twice, when once will do?

If to yourself you have respect,  
My interest you'll not neglect.  
If you in my behalf would stout it,  
And write about it, and about it.  
H--l--r from K--p--n would descend,  
And N--l--d with his rent attend:  
Then G--w--n would the call obey,  
Nor whining P--p--r longer stay.

I then expect you send me word,  
Put under cover to my lord;  
And when I see in this you're true,  
I'll find you something else to do.

Pray ask John H--l--r Sunday next,  
And mind it, as you mind your text,  
If Mrs. R--ge will bold the tythe  
At the new rent of ninety five.  
Perhaps she may not like the ground,  
Because I've rais'd the odd five pound.  
Tell him I soon would know her mind,  
That if she be not well inclin'd,  
I may some other tenant find.

In all these premises don't fail ye:  
As you're my curate, you're my bailie.  
Thus I appoint you my attorney,  
And am your servant, R---F----

#### The Milk-Maid.


IN the sprightly month of May,  
When all smells sweet, and looks so gay,  
There tripp'd along a buxom lass,  
With a milk-pail o'er the grass;  
On she went with nimble tread,  
The pail stood steady on her head;  
Hoping still to reach the town,  
Ere that evening sun went down;  
And, for that reason, to be freed  
From whatso'er delay'd her speed,  
One single petticoat she wore,  
Half-way tuck'd up her leg before;  
With low-heel'd shoes, to go the quicker,  
To trip the leas, and save her liquor.  
And thus she pass'd, within her thought,  
She fancy'd all her milk was bought;  
The money hers, she seem'd intent  
How to improve it cent. per cent.

She bought some eggs, and set a hen,  
The chicks she hatch'd, and set again;  
Already, in imagination,  
Sh' had chicks enough to stock the nation:  
I can, said she, or sure 'tis hard,  
Bring up the chicks about our yard;  
And harder still if fox and dog  
Don't leave enough to buy a hog:  
The hog will sure be fat, with ease,  
With half a dozen peck of pease;  
And then I'm very much mistaken,  
If I'm a loser by my bacon;  
But when that's sold, it shan't be said,  
I let my money lie by dead;  
I'd better than do so by half,  
E'en buy me with't a cow and calf;  
And with small cost I shall be able  
To feed them both in our own stable:  
Besides, 'twill pass a rainy day,  
To see the little wanton play;  
To see it run about and skip.  
With that, by sympathy, she gave a leap;  
Down comes the milk, and with it fall  
Cow, calf, and hog, and eggs, and all;  
She on the ground, with mournful eye,  
Sees all her hopes of riches lie,  
Her fortune spilt, and all her schemes  
Turn'd but into waking dreams.  
—In nothing so much joy we take,  
As to sit and dream awake.  
The flatt'ring error soothes our soul,  
And still it roves without controul.  
Thus be, whose happy finger itches,  
Still to be scraping up of riches,  
Can n'er express th' excess of pleasure,  
In brooding o'er a fancy'd treasure:  
Another, more inclin'd to love,  
Firms in his mind a shady grove;  
And, in that grove, some grotto where  
He may enjoy his charming fair;  
Already in his fancy, traces  
All her nameless charms and graces;  
The fair indulges first a kiss,  
And then at last a nobler bliss.  
Fancy, if thou such joys canst give,  
Ever fancying let me live;  
But 'tis not so well with me,  
For when I'm alone and free,  
Ambition, tyrant of my days,  
In gaudy shapes before me plays.  
Not many days are vanish'd since  
I thought myself some mighty prince:  
Matbinks, said I, they chuse me king;  
The streets with acclamations ring,  
Whilst the bells from ev'ry steeple  
Proclaim my honours to the people.  
And, to compleat this golden dream,  
I thought me first in your esteem.  
But whilst, with justest moderation,  
I was ruling thus my nation,  
Some cursed noise, by accident,  
The present turn of thought unbert;  
And I remain'd, when this was o'er,  
The self-same thing I was before.

# The GENTLEMAN's Monthly Intelligencer.

SEPTEMBER, 1732.

SATURDAY, Sept. 2.

T the Assizes at *Bristol*, one Man was capitally convicted, one burnt in the Hand, and one who assaulted a young Man with an Intent to commit Sodomy, was fin'd 200*l.* order'd to stand in the Pillory, and to be imprison'd for six Months.

FRIDAY, 8.

This Day the three new Sloops built in *Deptford* Yard, to cruize on the *Irish* Coast, were launched.

At a General Court of the S. S. Company, Sir *John Eyles*, the Sub-Governor, acquainted them with the Steps in Relation to the Choice of the Committee for inspecting the Company's Accounts, and that of the said Committee several Gentlemen had declined acting, and that not more than five had ever met, whereas by the Resolution of former Courts, seven were requisite to make a Quorum; on which a Motion being made for reducing the Quorum of the said Committee from seven to five, and the same being seconded, on the Question being put, it was agreed to. A Motion was then made, That it be the Request of the General Court, that the Committee do proceed upon Business, which Sir *John* and others desiring and pressing for, signifying that it would be a Satisfaction to the Gentlemen in the Direction, as well as the Proprietors

in general; the Question being put, it was resolved, *Nemine Contradicente*. A State of the Bonds was then read and deliver'd to the Court, wherein it appear'd, that upwards of 700,000*l.* had been paid off, and 200,000*l.* were not yet brought in, but when they were, would be paid:

MONDAY, 11.

At the Sessions at the *Old Bailey* the 19 following Persons receiv'd Sentence of Death, *viz.* *Lewis de Vic* (Brother to the *Marquis de Vic*) and *Paul Cray* (born of *Irish* Parents in *France*) both Officers in the *French* Service, for robbing Mr. *Elton* of a Diamond Ring, some lac'd Cloaths, lac'd Housing, and Holsters embroider'd with Gold, at Mr. *Gibbon's* House in *Suffolk street*, they lodging in the same House with Mr. *Elton*.

—*Joseph Powis* for a Burglary.—*James Borthwick*, for robbing Mess. *Jefferies*, Hair-Merchants on *Snow-Hill*, of Bank Notes and a considerable Sum of Money.—*Eliz. Pardo* for robbing her Mistress of 6*l.* in Money.—*Benj. Lowder*, for sending a threatening Letter to Mr. *Fairechild*.—*John Johnson*, alias *Drew*, *John Bumpas*, *William Shelton*, *Edward Perkins*, and *John Maggrady*, for Robberies on the Highway.—*Peter Bell*, *John Vaughan*, *Charles Patrick*, *Viner White*, *William Mead*, and *William Flemming*, (an Evidence but the last Sessions, against one who was executed) for Street-Robberies.—*Edward*



ward Dalton and Richard Griffiths, for the Murder of John Waller in the Pillory at the Seven Dials. (See p. 203.)

The Court was pleased to make an Order, that for the future no Solicitor should solicit in that Court during the Sessions in any Affair, either for the Prosecutor or Prisoner, but such Persons as are sworn Attornies. Warrants were issued out against a noted Solicitor who frequented that Court, for Subornation of Perjury.

WEDNESDAY, 13.

Several Proprietors of *East India* Stock offered to the Court of Directors to lend the Company 240,000l. on their Bonds, payable in 18 Months, at 3 per Cent. per Ann. the Interest payable half yearly; which the Court accepted of, and the Money is to be paid the 30th Inst. One of the Subscribers for raising the aforesaid Sum, immediately after sold 5000l. of the Bonds at  $\frac{1}{4}$  per Cent. Premium.

SUNDAY, 17.

This Night Admiral Stuart arriv'd in Town from on Board the *Rye Man* of War in the *Downs*, which brought him over from *Jamaica*; and he was the next Day at *Kensington*, and waited on her Majesty. He was afterwards introduc'd to his Royal Highness the Prince of *Wales*, and to his Highness the Duke of *Cumberland*, and the three eldest Princesses, and the Princesses *Mary* and *Louisa*; and met with a gracious Reception.

TUESDAY, 19.

A Court of Aldermen was held at *Guildhall*, when *Robert Goodshall*, Esq; was sworn in Alderman of *Bishopsgate Ward*, in the room of Sir *Edward Becher*, deceased; and the Court was pleased to order 40 Freedoms to the Right Hon. the Lord Mayor and the two Sheriffs, in lieu of the Sale of the Place of Keeper of *Newgate*.

WEDNESDAY, 20.

The Committee of City Lands

having agreed for 231 Elms, to be planted in *Moor-Fields*, a Sub-Committee met on this Day to mark out the Ground, when it was order'd that each Tree be set 20 Foot Distance from each other, to be forthwith done.

TUESDAY, 26.

This Day at Five in the Evening his Majesty arriv'd in perfect Health at *Kensington* from *Helvoetsluys*, (where he had been detain'd near a Fortnight by contrary Winds) but last from *Gravesend*, where his Majesty landed from on board the *Carolina Yacht* about One in the Afternoon.

The same Day came on the Ballot at the *East-India House* upon the Question put at the last General Court, For the present Possessors to bring in their Bonds, to be exchanged for others carrying 3 per Cent. from the 30th of *September 1732*, payable in 18 Months, and that 10s. per Cent. be paid them as a Premium in lieu of the six Months Notice; when it was carried for 3 per Cent. by a considerable Majority.

WEDNESDAY, 27.

A grand Council was held at *Kensington*, present the King's most excellent Majesty, when her Majesty deliver'd up her Commission which appointed her sole Regent of this Kingdom in the Absence of his Majesty: Afterwards her Majesty received the Thanks of the Council, for her prudent and wise Administration during his Majesty's Absence.

The same Day there was a great Court at *Kensington*, when his Majesty receiv'd the Compliments of the Nobility and Gentry on his safe Arrival in *England* from his *German Dominions*.

THURSDAY, 28.

A Court of Hustings was held at *Guildhall*, when *Henry Hankey* and *Robert Alsop*, Esqs; Sheriffs elect for the Year ensuing, were sworn and inducted into their Office with the usual Ceremony. Afterwards the Lord

314. *Domestick Occurrences in* SEPTEMBER, 1732.

Lord Mayor, in his Coach of State drawn by six Horses, accompanied by the Aldermen, Recorder and Sheriffs, went to *Kensington* to congratulate his Majesty on his safe Arrival here; who was pleased to receive them standing in *Sir Thomas Hewet's* Room, call'd the *Venetian Chamber*: *Sir William Thompson*, one of the Barons of the *Exchequer*, and Recorder of *London*, made their Compliment, in an elegant Speech; to which his Majesty was pleased to return a most gracious Answer; and they had severally the Honour to kiss his Hand. His Majesty was pleased to confer the Honour of Knighthood upon the Right Hon. *Francis Child*, Esq; Lord Mayor, one of the Knights of the Shire for *Middlesex*, and Alderman of the Ward of *Farringdon Without*; *John Barnard*, Esq; one of the Representatives in Parliament for this City, and Alderman of *Dowgate Ward*; and *Henry Hankey*, Esq; Alderman of *Langbourn Ward*.

Before the King left the *Carolina Yacht* at *Gravesend*, he confer'd the Honour of Knighthood on Capt. *Charles Hardy*, Commander of the said Yacht, for his great Care and Diligence in the Passage from *Holland*.

FRIDAY, 29.

*John Barber*, Esq, being next the Chair, was chosen Lord Mayor for the City of *London* for the Year ensuing. The Speeches made on this Occasion were to this Effect.

The Recorder's Speech.

Gentlemen,

**Y**OU are here met, according to annual Custom, to chuse a fit and proper Person to be your Lord-Mayor; a Grant and Privilege within yourselves: As you are so accustomed to it, I need not enlarge upon the Qualifications fit for so great an Honour and Trust; but shall only tell you, that he is to administer equal and impartial Justice amongst you; to take

Care to preserve your Liberties and Privileges; and to pay due Honour and Respect to his Majesty.

The Lord Mayor Elect's Speech.

Gentlemen,

**I**T is with a Heart full of Humility as well as Gratitude, I beg Leave to return my Thanks for the great Honour you have done me this Day, in so unanimously choosing me the chief Magistrate of this antient and most renowned City. A City! whose Commerce is so extensive, and whose Reputation by Trade so universal, that it is equally the Admiration and Envy, as its Merchants are the Esteem of all Foreign Nations whatsoever.

I am very sensible of the great Care and Trouble that must necessarily attend, as well as my own Want of Ability to execute, a Trust of such vast Importance as well as Dignity: But as I am firmly resolved to make a strict Observance of the known Laws and Customs of this City, the Rule of all my Actions; to endeavour to administer Justice with the utmost Impartiality; and to support (as far as in me lies) your just Rights and Privileges; so, I humbly hope, by the Blessing of God, and by the Advice and Assistance of my worthy Brethren, to go through this high Office with Duty to my Country, with Credit to myself, and the Satisfaction of you, my Fellow-Citizens: To whom I sincerely declare, That as it is my highest Ambition to gain your Esteem, so it shall be my chiefest Care to preserve your Friendship.

The present Lord-Mayor made a short Speech, as usual.

Ecclesiastical PREFERMENTS.

*Mr. David Humphreys*, B. D. of *Trinity College*, *Cambridge*, had lately a Dispensation for holding the Vicarage of *Ware* in *Hertfordshire*, together with the Vicarage of *Thundridge*, in the said County.

Mr.



Mr. *Mudge*, chosen to the Vicarage of *St. Andrew's* at *Plymouth*, worth upwards of 300*l.* per *Ann.*

Mr. *William Parry* presented by the Lord Chancellor to the Vicarage of *Strangeness*, alias *Greatness* in *Shropshire*.

*William Egerton*, L. L. D. one of the Prebendaries of *Christ Church*, *Canterbury*, presented by the Dean and Chapter of that Church, to the Rectory of *Alballows*, *Lombard-street*, void by the Death of Mr. *Ralph Blomer*.

Mr. *John Head*, Vicar of *Sellinge*, chosen by the Archbishop of *Canterbury* to be one of the 10 Vicars of that Diocese, to receive a yearly Augmentation, according to an Act of Parliament, in the room of Mr. *William Newton*, late Vicar of *West-Hythe*.

Dr. *John Wilcox*, collated a Prebendary of *St. Paul's*, in the room of Mr. *Edgely*, deceased.

Mr. *Deveil*, instituted into the Vicarage of *Saling Magna* in *Essex*.

Mr. *Hinkesman*, presented by the Bp. of *Winchester* to the Living of *Houghton* in *Hampshire*, worth 300*l.* per *An.*

Mr. *Wells*, chosen Lecturer of the united Parishes of *St. Swithin* and *St. Mary Botbaw*, in the room of Mr. *Thurford*, deceased.

Dr. *Bundy*, one of the Prebendaries of *Westminster*, made Rector of *St. Brides*, in the room of Dr. *Evans*, deceased.

#### PROMOTIONS civil and military.

Capt. *Edward Smith* of *Dover*, appointed Commander of a new Sloop building at *Chatham*, nam'd the *Spy*.

Mr. *Richard Graydon*, appointed by his Majesty an Ensign in Sir *Charles Hotham's* Reg. of Foot at *Port Mahon*.

*James Mannock*, Esq; made Capt. of a Company in a Reg. of Foot,

commanded by Col. *Roger Handasyde* on the *Irish* Establishment.

*Thomas Killback*, Esq; an Ensign in the Reg. of Foot-Guards, commanded by Sir *Charles Willis*.

Capt. *Richard Symonds*, appointed Commander of the *Shark-Sloop*, order'd to cruize on the *Irish* Station.

Mr. *Slaughter*, Commander of one of the new Sloops for the said Service.

*Rob. Godshall*, Esq; chosen Alderman of *Bishopsgate Ward*, in the room of Sir *Edw. Becher*, deceased.

Capt. *Rycaut*, appointed Commander of the *Trial Sloop*, and Capt. *Oates* of the *Weazel*, at *Deptford*.

—*Norris*, Esq; appointed Usher of the Long Room in the Custom-House, a Place worth 500*l.* per *Ann.* in the room of *William Taylor*, Esq; deceased.

Capt. *Linger* made Capt. of one of the new Sloops building at *Sheerness*.

Mr. *Jonathan Waller*, jun. Alderman of *Northampton*, appointed to succeed *Tho. Railton*, Esq; deceased in a Place in the *Exchequer*.

*Peregrine Fury*, Esq; of the War-Office, to succeed *Hatch Moody*, Esq; as one of the Clerks in the Pay-Master General's Office, who was preferr'd to the Place of Accomptant-General, in the room of *Robert Sambre*, Esq; deceased.

Capt. *Wynell*, made Commander of a new Sloop building at *Plymouth*, to be call'd the *Saltafb*.

*Timothy Watkinson*, Capt. of a Company in Col. *Lanoe's* Regiment of Foot on the *Irish* Establishment.

*John King*, Esq; chosen Mayor of *Bristol*, and *John Foy*, and *Butler Weeks*, Esqs; Sheriffs: Mr. *Peter Jolliffe* Mayor of *Poal*; Mr. *Richard Raymond* Mayor of *Southampton*: And *John Marlow* and *Tho. Starling*, Esqs; Bailiffs of *Ipswich*.

*James Barnardo*, Esq; promoted to the Command of a Company of Foot in the Regiment commanded by Col. *Jasper Clayton*.

*John*

# 316 MARRIAGES, &c. in SEPTEMBER, 1732.

*John Bury*, Esq; sen. appointed Receiver General for the County of Nottingham.

The Hon. Col. *Tho. Herbert*, third Son to the Earl of *Pembroke*, chosen Mayor of *Wilton*: And the Hon. *Edw. Trelawney*, Esq; Mayor of *Looe*.

*Mr. Pennington*, Son of Sir *Joseph Pennington* made one of the Clerks of the Treasury, a Place of 100l. per Ann.

*John Barber*, Esq; was on the 29th chosen Lord Mayor of *London*. (See p. 314.)

*Mr. Cradock*, chosen one of the Surgeons of *Guy's Hospital*.

The Hon. Col. *Samuel Horsey* chosen Governour of the *York-Buildings Company*; *Nathaniel Blackerby*, *Alexander Burham*, *Richard Farwell*, *Jeremiah Horsey*, *Andrew Meure*, and *William Stephens*, Esqs; Assistants,

## MARRIAGES and BIRTHS.

The Hon. *Richard Arundel*, Esq; Surveyor-General of his Majesty's Works, and Representative in Parliament for *Knareborough* in *Yorkshire*, married to the Lady *Frances Manners*, Sister to the Duke of *Rutland*.

*Philip Stonehouse*, Esq; of *Grant-House* in *Petty-France*, *Westminster*, to Mrs. *Cotton*, Daughter of the late Mr. *Cotton*, Surgeon.

*Thomas Merrick*, Esq; to Miss *Rebecca South*, with a Fortune of 12000l.

Col. *Whitworth*, to Mrs. *Woolley* of *Derby*.

The Lady Viscountess *How* safely deliver'd of a Daughter.

The Countess of *Kelly*, of a Son and Heir,

The Rev. Mr. *Cantrel* of *Darby*, married to Miss *Jenny Craddock*, of *Markfield* in *Leicestershire*.

Dr. *Vaulks*, an eminent Physician of *Darling* in *Surrey*, to Mrs. *Bugden*, Daughter of Dr. *Bugden*.

*Tho. Dundass* of *Scotland*, to Miss *Margaret Monger*, of 8,000l. Fortune.

The Lord *Carmichel*, to the Lady *Rumney*.

*Tho. Brownlow*, of *Coventry*, Esq; to Miss *Latofield*.

The Lady of *Temple Stanyan*, Esq; brought to Bed of a Son and Heir.

*Wm. Vaughan*, Esq; Custos Rotularum for *Merionethshire*, married to Mrs. *Katherine Nanney*, an Heiress of 15000l. per Ann.

Sir *Rob. Sinclair*, of *Stevenson*, Bart. to Miss *Ker*, Daughter of Col. *Ker*.

## DEATHS.

*Rich. Goddard*, a Batchelor, whose Estate, worth near 3000l. per Ann. descends to his Brother, *Pleydell Goddard*, a Merchant of *London*.

*Tho. Shiolders*, of *St. George's* in the *East*, aged 105 Years.

*Samuel Webster*, Esq; late a Justice of the Peace for *Middlesex*.

Sir *Edward Becher*, Alderman of *Bishopsgate Ward*.

*Isaac Beddington*, Esq; an eminent Turkey Merchant.

*William Taylor*, Esq; Usher of the Long-Room in the Custom-House.

*John Sanby*, Esq; Chief Clerk under the Right Hon. *Henry Pelham*, Esq; Pay-Master General of his Majesty's Forces.

*John Railton*, Esq; one of the Justices of the Peace for *Westminster*.

The Hon. General *Harvey*.

The Widow *Bennet*, great Aunt to the E. of *Salisbury*.

*Wm. Broughton*, Esq; at *Haslemere* in *Surrey*.

— *Okey*, Esq; one of the Justices for *Middlesex*.

*Francis Negus* of *Dollingoe* in *Sussex*, Esq; Representative in Parliament several Years for *Ipswich*, Avenor and Clerk-Martial to his Majesty, Master of his Majesty's Buck-Hounds, Ranger of *Swoinley-Chace*, Lieutenant and Deputy Warden of *Windfor-Forest*, and one of the Commissioners of the Lieutenancy for *Middlesex*.

*Thomas Sutton*, Esq; at *Kensington*.  
Mr. *Joteline*, Rector of *High-Raden*.



*Ruden in Essex.*

*Thomas Hunt, Esq;* at *South-Mafson*, in *Wils.*

The Rev. Mr. *Reynar*, Rector of *St. Steven's* in *Exeter*.

The Hon. *Abraham Stanyan, Esq;* who resided many Years at the *Ottoman Court*, as Ambassador from the King of *Great-Britain*.

Mrs. *Tuckey*, of *Leicestershire*, Aunt to Mr. *Tuckey* of *Five-Foot-Lane*, *Southwark*, a noted Hog-Butcher: She was possessed of upwards of 3000*l.* per Ann. which she has left to him and his Family.

Capt. *John Warner*, an old Commander of several Ships in the *East India Company's Service*.

Mr. *Herman Moll*, an eminent Geographer.

Sir *Ralph Hare*, at his Seat in *Norfolk*.

The Hon. *Sidney Godolphin, Esq;* Member of Parliament for *St. German* in *Cornwall*.

Mrs. *Crequet*, Wife of Mr. *Crequet*, Minister of the *Lutheran Church* in the *Savoy*. (See p. 261.)

*Paul Jervise, Esq;* at *Nottingham*.

*Robert Wilks, Esq;* one of the Masters of the *Theatre-Royal* in *Drury-Lane*, and a very eminent Actor.

The Rev. Mr. *Laurence Cook*, Minister of *St. Katherine Creed Church*, and Rector of *Hornsey* in *Middlesex*.

*Woodes Rogers, Esq;* Governor of the *Bahama Islands*, died the 16th

of *July* in the *Island of Providence*: He was Commander of the Ship *Duke*, which in Company with the *Dutchess*, Capt. *Cooke*, went from *Bristol* a cruising Voyage to the *S. Seas*, and return'd by Way of the *E. Indies*, incompassing the *Globe*, towards the latter End of *Q. Anne's Wars*.

Persons declared BANKRUPTS.

*Samuel Boucher*, of *Bishop-Monkton*, in *Yorkshire*, Horse-Buyer.

*Henry Roker*, late of *Witley*, in *Surrey*, Malster and Dealer in Timber.

*Francis Wood*, of *Ember Mills*, in *Surrey*, Brass Wire Miller and Merchant.

*James Bishop*, of *Fleet-Ditch*, *London*, Brewer.

*John Allyn*, of the Parish of *St. Clement Danes*, in *Middlesex*, Button-Seller.

*Thomas Ferrers*, late of *London*, Upholsterer, but now of *St. George's Southwark*.

*Stephen Williams*, of *Execution-Dock*, in *Middlesex*, Distiller.

*John Raper*, late of *Queenhithe*, *London*, Meal-Factor.

*Ralph Williamson*, of *Thames-street*, *London*, Corn-Factor.

*Richard Presland*, of *George-Yard*, *London*, Warehouseman.

*Thomas Waxham*, of *Hoxton* in the Parish of *St Leonard Shoreditch*, in *Middlesex*, Brickmaker.

U u

Foreign

FROM *Seville*. Mr. Keene having complained of some Difficulties which the Garrison of *Gibraltar* met with in being supplied with Provisions from the neighbouring Coasts of *Spain*, his Catholick Majesty has thereupon been pleased to give the following Order to the Governors of the Coast of *Andalusia*, *Granada*, and *Murcia*.

*It being the King's Pleasure, that the Town of Gibraltar be allowed to import whatever Victuals and Provisions may be wanted for the Garrison, provided it be done with proper Passes from your Excellency, and from such Ports where Custom-Houses are established, I acquaint your Excellency herewith, by his Majesty's Command, that you may take Care that this Order be complied with.*

*Seville, Aug. 24, 1732.* I am, &c.  
Don Joseph Patino.

FROM *Paris*. We have now the Favour of Mr. Thompson's Company, a Gentleman of Charitable Memory, who was lately cast out of the Territories of the Church. He keeps himself as yet very private, sees but few Friends, to whom he complains much of the Protection and Encouragement found at *Rome*. For six Days, he says, he was deposited in a Dungeon, and the otherwise rigorous Confinement he suffered, brought on him a violent Fit of Sickness, but hopes he is now in a Way to do well.

FROM *Genoa*: That they had received the last Resolution of the Imperial Court in Relation to the Affairs of *Corfica*, which was to this Effect: That the four Chiefs of the Malecontents should be immediately released and sent to *Milan*; that the Hostages delivered to the *Genoeze* Commissaries at *Bassia* should be sent home; and that the *Corficans* should enjoy whatsoever was granted them under the Emperor's Guaranty.

FROM *Paris*. In the Night between the 6th and 7th, all the Members of the *Enquetes* and *Requetes* of the *Palais* received *Letters de Cachet*, ordering them into Banishment without Exception, and allowing them but 24 Hours to determine; so that there is now only the Grand Chamber in Being.

All the Presidents and Counsellors of the Chambers of the *Enquetes* and *Requetes* of the *Palais*, to the Number of 142, who received the said *Letters de Cachet*, set out within 24 Hours allowed them by the King's Order, for the respective Places of their Exile. There are seven or eight of them sent to *Chalons*, as many to *Soissons*, &c. But the six others, who were banished some Time ago, and closely confin'd, have Leave to walk about the Towns where they are.

The Gentlemen of the Great Chamber send a Deputation every Week to *Fontainebleau*, to desire the King to recal their Brethren.

FROM the *Hague*. All our Advices from *Seville* agree, that the Court of *Spain* is making Preparations to go upon a much greater Expedition in the Month of *April* next, than that to *Africa*.

FROM *Constantinople*: That the War with *Persia* equally embarrasses the Divan, and harrasses the People: That the Sultan curses the Faith-Breakers; and sends a Multitude of Soldiers towards the Frontiers of *Persia*; but that great Numbers of them desert by the Way; that there is no Quiet in the City; that People are murder'd in the Streets every Night, and every Thing seems ripe for a Revolt: That they had discovered a Gang of Incendiaries; and that the *Persians* have actually laid Siege to the Capital of *Babylonia*.



**Prices of Goods, &c. in September, 1732: 319**  
Towards the End of the Month.

**STOCKS.**

S. Sea 104 $\frac{3}{4}$ a $\frac{1}{4}$	Afric. 38
—Bonds 1l. 18, 2 5	Royal Aff. 105
—Annu. 111 $\frac{7}{8}$	Lon. ditto 13 $\frac{3}{8}$
Bank 151 $\frac{7}{8}$ a 2	Y. Build. 5 $\frac{1}{4}$ a 6
—Circ. 4l. 7s. 6d.	3 p.C. 98 $\frac{1}{2}$ a 100
Mil. Bank 115	Eng Copper l. 2 2
India 157 a 6 $\frac{1}{4}$	Welsh dit. 1l. 15s.
—Bonds Bl. 2 8, 15	Equivalent 110

**The Course of EXCHANGE.**

Amst. 35 1	Bilboa 42 $\frac{1}{4}$
D. Sight 34 10	Leghorn 50 $\frac{1}{2}$
Rotter. 35 3	Genoa 53 $\frac{1}{2}$
Hamb. 34 1	Venice 48 $\frac{7}{8}$
P. Sight 32 $\frac{1}{8}$	Lisb. 5 5 $\frac{3}{8}$ a 6
Bourd $\frac{1}{2}$ ul 32 a $\frac{1}{8}$	Oport. 5 6
Cadiz 42 $\frac{1}{4}$ a $\frac{3}{8}$	Antw. 35 5
Madrid 42 $\frac{1}{4}$ a $\frac{1}{8}$	Dublin 10 $\frac{1}{4}$

**Prices of Goods at Bear-Key.**

Wheat 22 24	Oates 12 15 6
Rye 13 14	Tares 20 2 3
Barley 13 15 6	Pease 18 21
H. Beans 16 19	H. Pease 18 20
P. Malt 20 22	B. Malt 19 21 6

**Abstract of the London WEEKLY BILL, from Aug. 29. to Sept. 26.**

Christned	{ Males 670 } 1278
	{ Females 608 }
Buried	{ Males 973 } 1927
	{ Females 954 }

Died under 2 Years old	944
Between 2 and 5	129
5 10	49
10 20	44
20 30	147
30 40	127
40 50	152
50 60	126
60 70	112
70 80	52
80 90	40
90 and upwards	5

1927

**Prices of Goods, &c. in London. Hay 2l. 10s. a Load.**

Coals per Chaldron 22 to 24.	Sugar Powder best 54 a 59s.	Manna 18d. a 4s.
New Hops per Hun. 5l. a 6l.	Ditto second Sort 46a 50s.	Mastick rubite 4s. 6d.
Old Hops 5l. 10s. a 7l.	Loaf Sugar doubleref. 8d. half a 9d.	Opium 11s.
Rape Seed 10l. a 11 10	Ditto single refine 56s. a 64s.	Quicksilver 4s. 3d.
Lead the Fodder 19 Hun. 1 half		Rhubarb 25 a 30s.
on board, 16 a 16l. 10s.	<b>Grocery Wares by the lb.</b>	Sarsaparilla 3s. 6d.
Tin in Blocks 4l.	Cinamon 7s. 8d.	Saffron English 26s.
Ditto in Bars 4l. 2s.	Cloves 9s. 1d.	Wormseeds 3 a 4s.
Copper Eng. best 5l. 5s.	Mace 15s. 0d.	Balsam Copaiwa 2s. 10d.
Ditto ordinary 4l. 16s. a 5l.	Nutmegs 8s. 7d.	Balsam of Gilead 18s.
Ditto Barbary 70 a 80l.	Sugar Candy rubite 14d. a 18d.	Hypocacuanæ 6 a 7s.
Iron of Bilboa 14l. 10s. per Ton.	Ditto brown 6d.	Ambergreece per oz. 14s.
Ditto of Sweden 15l. 10s.	Pepper for home consump. 16d.	Wine, Brandy, and Rum.
Tallow 40s.	Ditto for Exportation 12d. half	Oporto red per Pipe 36l.
Country Tallow 36s. 6d.	Tea Bohea fine 10s. a 12s.	Ditto rubite 24l.
Cocbineal 17s. 6d.	Ditto ordinary 10s.	Lisbon red 30l.
	Ditto Congo 10 a 14s.	Ditto rubite 26l.
<b>Grocery Wares by the C.</b>	Ditto Pekoe 16 a 14s.	Sherry 26l.
Raisins of the S. new 29s.	Ditto Green fine 10 a 13s.	Canary new 30l.
Ditto Malaga Frailes 20s.	Ditto Imperial 9 a 12s.	Ditto old 36l.
Ditto Smirna new none	Ditto Hyson 30 a 35s.	Florence 3l. 0s.
Ditto Alicant none		French red 30l. a 40l.
Ditto Lipra new none	<b>Drugs by the lb.</b>	Ditto rubite 20l.
Ditto Belvedera none	Balsam Peru 16s.	Mountain Malaga old 24l.
Currants new 40 a 42s.	Cardamoms 3s. 3d.	Ditto new 20 a 21l.
Prunes French none	Campfire resin'd 16s.	Brandy Fr. per Gal. 6s. a 6s. 8d.
Figs none	Crabs Eyes 2s. 8d.	Rum of Jam. 7s.
	Jallop 3s. 2d.	Ditto Lew. Islands 6s. 4d. 6s. 10d.

The

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